KALPATHARU RESEARCH ACADEMY
BANGALORE

The Kalpatharu Research Academy established in 1981, was inaugurated by the then Minister for Tourism and Civil Aviation, Government of India. This is an institution dedicated to the cause of preservation of heritage of India. Its broad aim is to promote Research-Oriented scholarship in the different branches of knowledge related to the Vedas and Sanskrit. Encouragement is meant to be given through the Academy to the study of the Vedic literature alongwith traditional angas such as Jyoutisha, Kalpa, Nirukta and Vyakarana. It also promotes work in related disciplines, Manuscriptology, Etymology, Linguistic Sciences, Lexicology and Literary Criticism. Generally, the Academy will help spread and promote education, culture, science, art and learning in all its branches. It will be broad-based and multi- disciplinary in approach.

In order to further its main objective to encourage studies in the field of Veda and Vedanga, various Research Projects have been taken up and also major Research work on Rigveda and Agama-Kosha in several volumes. A reference library is being built up to assist the research work by the scholars engaged by the Academy and also workers in the field of Vedic studies. It is the intention of the Academy to develop as a national centre for higher learning in Vedas and facilitate the founding of a Sanskrit and Vedic University in India.

This publication is the Forty-Seventh of its achievements in this field.

JYOUTISHA-SIDDHANTA-SARA

RAMĀ R. RAO

A PROJECT ON PHALA-JYOUTISHA-DEEPIKA



Kalpatharu Research Academy Publication

Chief Editor: Daivajna K.N. Somayaji

JYOUTISHA-SIDDHANTA-SARA

(THE ESSENTIALS OF HINDU ASTROLOGY)



BY

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JYOUTISHA-SIDDHANTA-SARA

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INTRODUCTION

Curiosity to know one's future is both natural and universal; and therefore any method which attempts to unravel the mystery of the future has an attraction for the human mind. Astrology, palmistry, numerology and various extrasensory processes which claim to predict the future have a popular appeal. But of these only astrology has a scientific basis. It is entirely dependent on the science of astronomy which by supplying the data pertaining to the stars and planets forms the foundation upon which the superstructure of astrology is constructed.

Out of the millions of people who are fascinated by astrology or accept the verdict of astrologers in blind faith, only a few have a serious desire to study and understand its principles. In my opinion, an elementary knowledge of astronomy and a historical perspective are indispensable for a beginner. Since Hindu astrology is deeply rooted in Indian philosophical concepts like karma and rebirth and in Hindu religious ideas like propitiation of deities, prayers, chanting of mantras and slokas, observance of fasts and performance of rituals, a background of the philosophical systems would help the student to understand astrology better. I was impressed by the philosophical interpretation of astrology offered by Sri B. S. Gopalakrishna of Madikeri and I felt tempted to include it in the book for the sheer novelty of it.

After going through the authoritative texts like Brihat Jataka of Varahamihira, Brihat Parasara Horashastra, Mantreswara's Phaladeepika, Kalyana Varma's Saravali etc. one is confronted with an overwhelming mass of information on various aspects of astrology, some corroborative, some conflicting and some confusing. The conclusion one arrives at is that the variables one has to tackle are far too many and the interpretations far too numerous and the task of integrating the diverse material is too complex. Any off-hand interpretation or simplification is bound to fail. The subject requires deep study and one has to develop an insight and intuition to become a successful astrologer. I have tried to present in this book the essentials of Hindu Astrology with as objective an approach as possible.

I thank my guru Sri Padmanabha Aithal for initiating me into this subject and Sri D. V. Chari, retired Executive Engineer, TTD, Tirupati and Sri B. Raghavendra Rao of Bangalore for their guidance. I am grateful to Sri Daivajna Somayaji of the Kalpatharu Research Academy but for whose encouragement I would never have written this book. I acknowledge the co-operation of the printers, Sri Venkatesh Babu of the Omkar Offset Printers, Bangalore.

Bangalore **Ramā R. Rao**

PREFACE

Kalpatharu Research Academy of Bangalore, is presenting to the world of scholars another publication of value, Jyoutisha-Siddhanta-Sara (The Essentials of Hindu Astrology). The book provides not only an introduction to the science of astrology but explains the most important and basic concepts of the subject. It is theoretical in orientation but has a practical import.

The Academy has already brought out numerous publications, many of them in series of several volumes, on indological themes. That the publications have been uniformly well received is a matter for gratification for the Academy, whose mission is to help spread the essential values of Indian culture by bringing out authentic and popular books bearing on the different aspects of Indian culture.

The Academy has focussed its attention on the Vedic tradition which has branched out into religious, spiritual and intellectual dimensions. Astrology is one of the six 'Angas' of the Vedic tradition (Vedanga), and has been studied since antiquity; and an elaborate science has developed on this basis.

Besides the predictive aspects, astrology has what are strictly academic involvements, and they need to be highlighted for the benefit of intellectuals as well as practitioners. The present publication is an effort in this direction.

The Academy is grateful to Smt. Rama R. Rao, who has prepared this useful manual. It also places on record the help provided by the Director General, National Archives of India, Government of India, New Delhi, enabling us to undertake this project.

Grateful thanks are also due to Shri Venkatesh Babu and Shri Nagendra of the Omkar Offset Printers, who have printed the book neatly and promptly.

Bangalore
11-4-1994
Chandra-Ugadhi

Daivajna K. N. Somayaji
Chief Editor and Director
KALPATHARU RESEARCH ACADEMY

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CHAPTER -1

The Beginnings of Astrology in the ancient world

Man's interest in stars and planets can be traced back to at least 6000 years when he abandoned his nomadic existence and opted to settle down at a suitable place and cultivate the land. The earliest and the most ancient of these settlements were centered round fertile river valleys. The Egyptians chose the Nile valley, the Sumerians the land between the rivers Tigris and Euphrates in Mesopotamia (now in southern Iraq) the Chinese the Hwang Ho Valley, and the Indians the Indus Valley. All these four eastern civilizations developed advanced techniques of agriculture and became prosperous. The merchants and sailors went from one settlement to the other, and established trade and communication which led to the spread of knowledge and culture.

Since agriculture and farming were their main occupation, they were interested in finding out the right time for sowing and harvesting. They studied the seasonal variations and the arrival of monsoons. They not only noticed a cyclical rhythm in nature but also discovered its correspondence with star-patterns in the sky. They observed the beneficial effect of the waxing moon on their crops as also the damage done to them by the scorching sun. They saw the eclipses and the comets, the meteors and the shooting stars with a sense of awe and foreboding. They began to keep records of these natural events and marked the time of their recurrence. The Egyptians noted the time of the floods on the river Nile and found they recurred once in 365 days. This marked the birth of a solar calendar, and the concept of an year consisting of 365 days. They also divided their year into three seasons marked by distinct climatic conditions. The time was approximately 3000 B.C.

In Mesopotamia around 2000 B.C., there lived two distinct groups of people, the Assyrians in the north, who were a semetic nomadic tribe from Southern Arabia and the Sumerians in the South who came from the East and had an oriental appearance. Gradually the Assyrians or the Akkadians moved to the south and joined the Sumerians and the area became known as Summer-Akkad. After a few centuries, however, the Akkadians, being more aggressive, took possession of the land and made Babylon their capital around 1750 B.C.

While the Babylonians made rapid progress in agricultural technique and astrology, similar advances were taking place in China and India. They were using a vertical stick, known as the gnomon, to calculate the distances between the Sun, Moon, and the planets by measuring the length and direction of the shadow it cast on earth. By a systematic study of the planetary configurations and the arrival of monsoons and other weather conditions, they were able to predict the proper time for planting and harvesting. Although this knowledge was common to all the four ancient civilizations, the earliest records of astrological details were those made by the Babylonians. During the eighth century B.C. they made use of clay tablets to record astronomical and astrological data by pressing leaves with symbolic shapes and signs into the clay tablets. They lay buried for centuries until archaeologists discovered them in the nineteenth century. They throw light on their knowledge of astronomy and their way of life. They divided their year into four parts marked by the four major solar events. The Spring equinox, Autumn equinox, the Winter solstice and the Summer solstice. The months were determined by the phases of the moon and the days by the sighting

of the moon and its setting and not by the rising and setting of the sun, as it is done now.

During the sixth century B.C., Greek intellectuals like Herodotus, the philosopher and Pythagoras, the mathematician, went to Babylonian and returned with valuable information about the equinoctical and solstical points, lunar measurements, the constellations of the zodiac and the construction of individual horoscopes. After the Greeks conquered Babylonia and established their empire there in the fourth century B.C. they had full access to the astronomical knowledge of the Babylonians which they combined with their own theories. It was during this period that the stars and planets became defined and distinct qualities and characteristics were attributed to each of them. Astrology branched off as a separate system leaving astronomy to continue with its calculations and measurements and mundane predictions of seasons, eclipses and so on.

The Development of Astrology in India

The origins of Indian civilization go back traditionally to the Vedas containing inspired utterances of sages in the form of hymns to natural forces and celestial beings, which were orally transmitted from one generation to the next. There are hymns which describe the six seasons or Ritus. They conceptualized time as a wheel having twelve parts, representing the twelve months in an year and they developed a solilunar calendar. The Vedic period has been approximately dated as 8000 B.C. This was followed by the period pertaining to the Brahmanas wherein the Vedic hymns were adapted to the performance of yajnas and yagas (sacrificial rituals). Detailed instructions were worked out for these fire-rituals including the auspicious time when they should be

undertaken. This entailed a study of the positions of the Sun, Moon, the planets and the star constellations. A work known as Vedanga Jyotisha is ascribed to this period, which deals with a minute study of the phases of the moon and the constellations.

During the epic period, which may be dated about 4,000 B.C. there are numerous references to astrological calculations and predictions in literary works like the Ramayana, Bhagavata and Bharata. It has been mentioned in Valmiki Ramayana that the sage Vasishta, who was the royal priest or astrologer advised king Dasaratha, who was childless, to perform the putrakamesti-yajna to beget a son and also fixed the auspicious time for the same. That Rama's nakshatra or the stellar constellation and the day of his birth according to the lunar calendar has been recorded is well known as his birthday is celebrated even to this day. Similarly, in Bhagavata, the birth of Krishna is described in detail, giving the day of his birth and the star constellation. In Mahabharata, the astrological dates of the war between Kauravas and Pandavas has been mentioned.

The earliest historical records of ancient India, however, are those found in the ruins of the Indus Valley civilization, which was contemporaneous with those of Egypt and Sumer and dated around 3000 B.C. The archaeological excavations carried out during the early part of this century at Harappa and Mohenjodaro reveal their remarkable skills in metal-crafts, art and architecture as well as in town-planning. They bear testimony to the advanced techniques of drainage and irrigation systems developed by them. But because of their peace-loving nature, they were conquered by the nomadic tribes of Afghanistan who extended their territory to the Gangetic valley.

It is well known that when the Buddha was born, in the 6th Century B.C. the court astrologer named Asita cast the baby's horoscope and predicted that the prince would either become a great emperor or a renunciant. As it turned out, he became the Buddha, who considered astrology to be an unprofitable preoccupation. It confirms that astrology was well-developed even before the Buddha's time. The Buddha, however, laid stress on personal effort and discipline as the essential tools for spiritual progress towards the ultimate goal of liberation. Astrology which believes in predestination as against individual effort, was condemned by him. As Buddhism spread far and wide, interest in astrology began to diminish. During the reign of Asoka, about the 3rd century B.C., Indians made remarkable contributions in the fields of religion, art, literature and sciences but astrology seems to have been ignored.

This was, however, short-lived. About a century later it was resumed, because a recent study of the Buddhist stupas at Sanchi, including the great stupa built by Sunga kings around the 2nd century B.C., suggests that the inner and outer balustrades might have been designed to serve as a luni-solar calendar. The north-south axis of the stupa has been shifted by about 15 so as to align the east-west entrances to it to face the moon-rise and the sunset on the Buddha purnima day, the day Buddha attained nirvana (in 544 B.C.) which is auspicious to Buddhists all over the world.

By about the 1st century B.C., the city of Ujjain became the centre from which the longitudes both east and west were recorded. Astrologers congregated there to discuss, exchange and assimilate astrological ideas from the West with those developed in India. The Greek astronomer Hipparchus formulated, around 150 B.C.,

his theories after a careful and scientific study of the movements of the planets. Ptolemy, who lived in Alexandria, perfected the system initiated by Hipparchus and wrote his astronomical encyclopedia 'Almagest' around A.D. 140. Between B.C. 150 and A.D. 150, there was a tremendous interest in horoscopic astrology throughout the West. People all over the world began to be interested in the concept of individual horoscope. Astrology re-entered India during the reign of the Saka and Suhana rulers, around the 1st century B.C. Greek astrology and mythology made an impact on India astrology, resulting in the planets and zodiacal signs assuming the characteristics and forms of the Greek deities. The names were also retranslated from Greek to Sanskrit.

The crystallization of the Siddhantic calendar, based on the five Siddhantas or the five astronomical treatises occurred around A.D. 400. They are: the Poulisha Siddhanta (written by Pulisa) 2. Romaka (written by Romakacharya) 3. Vasushela 4. Surya Siddhanta and 5. Paithamaha (written by Pithamaha). It was a soli-lunar calendar which incorporated the lunar calculations of the Babylonians, the zodiacal signs of the Greeks and gave the uniquely Indian lunar measurements known as the tithi and nakshatra. The 5th and 6th centuries saw some well-known Indian astrologers, the earliest of whom was Aryabhata (AD 476-523). A major contribution of India to the advancement of astronomical measurements was the system of numbers that we use today, the decimal notation in which the position of each digit showed its value, increasing ten times in each place from right to left, while the empty positions were filled by zeros. This numerical system spread from India to the West, to the Muslim world and reached Europe by about AD 1,100.

Parasara, who also belonged to the 5th century AD, wrote the first major astrological treatise called the Hora Sastra. But it was his

student Varahamihira (AD 505-587) who became the most famous astrologer of ancient times. Like Ptolemy who systematized the knowledge gathered by Hipparchus, Varahamihira summarized all the astronomical and astrological knowledge available at the time in a series of definitive works which include Daivajna-Vallabha, Brihat-samhita and Brihat-Jataka, the last of which is regarded as an authoritative text even today. It describes the zodiacal signs, the planets, the star constellations and elaborates on a variety of techniques to delineate character and forecast events. Many later astrologers were influenced by his methodology, such as Kalyana varma who wrote his treatise 'Saravali' in the 6th century A.D. and Manthreswar who wrote 'Phaladeepika' in the 16th century A.D. The latter work contains new information and more sophisticated techniques for prediction.

The Siddhantic calendar remained in official use until the Muslims invaded India and established their rule. Throughout their reign from about AD 1200 to 1757, the Hejira calendar, which is entirely lunar, was used for administrative as well as civil purposes. The Hindus, nevertheless, retained their own calendar for use in religious observances. But they were at a disadvantage having abandoned their observatories which were destroyed by the Muslim armies, to obtain accurate astronomical data. They managed to rely on ancient texts or on direct observations for their calculations, which led to differences and disparities between various calendars. Astrologers living in different regions developed their own soli-lunar calendars based on their historical and cultural traditions which gave rise to a plethora of calendars, each having its own era and beginning of the year and naming of the months.

When the British came in 1757, the Christian Gregorian calendar replaced the Muslim calendar for all official purposes. The Gregorian calendar takes 365 1/4 days as one year, as that is the time the earth takes to revolve round the Sun. The fraction is taken care of by introducing a leap year once in four years. Although this calendar was used for civil and administrative purposes, the regional calendars continued to be consulted for observing festivals and for performing religious rituals. This applied not only to different sections of Hindus but also to Muslims who retained their Hejira calendar, to the Buddhists, Jains and Christians.

The Present Status of Astrology in India

When India attained independence in 1947, Pandit Jawaharlal Nehru, the then Prime Minister, was distressed by this chaotic condition and sought to bring about some uniformity at least in the observance of major festivals for purposes of declaring holidays. He appointed the Calendar Reforms Committee in 1952 to solve the Hindu Calendar problem. The aim of the Committee was to investigate.

1) whether to uphold the Christian Gregorian calendar, which was the international calendar, as the official calendar of India, now that British have left.

2) whether a unified religious calendar could be arrived at, which could be followed by all the practising Hindu communities throughout the country which would facilitate the declaration of holidays for festivals to be uniformly celebrated all over the country.

The report of the Calendar Reforms Committee was published in 1955 in which it recommended the retention of the Gregorian

calendar as the official calendar of India since it was being followed by the rest of the world.

Regarding the more complex issue of a common Hindu calendar, it realised that there were regional differences in the calculation of the first degree of the actual constellation Aries, which inevitably led to the festivals falling on different days in different parts of the country. Though the people were not perturbed by these inconsistencies, the Committee was faced with a dilemma. They finally resolved it by recommending to the Government the publication of an yearly official Indian Ephemeris and nautical almanac which would indicate the accurate positions of the Sun, the Moon, the planets and other heavenly bodies. The almanac would also give the tithi and nakshatra and other relevant information for the fixing of muhurtams. In fact, it would serve as a unified Hindu soli-lunar calendar known as the National Calendar. The Calendar Reforms Committee further recommended the implementation of the National Calendar on 21 March 1956. Lahiri's Ayanamsas of 23° 15' would be followed and the seasons would be divided into six-Grishma (Summer), Varsha (rains), Sharat (Autumn), Hemantha (Winter), Sishira (Dewy) and Vasanta (Spring).

As it was impossible to enforce uniformity on the diverse religious denominations which existed in India, the government contented itself in supplying the correct astronomical information to the people every year by the publication of the National Calendar, leaving the preparation of the regional calendars to the traditional astrologers of different parts. The Indian Ephemeris give the position of planets at Sunrise unlike the Western Ephemeris which list the planets at either noon or midnight because the day starts with the sunrise for the Hindus and not at midnight. The central point of reference is the observatory at

Ujjain. The time is given in ghatis and vighatis as in the traditional system. Indian astrology has retained its unique tradition which goes back to the Vedic period.

The Sidereal Astrology and the Tropical Astrology.

Astrologers in the west follow the tropical astrology whereas the astrologers in India adhere to the sidereal astrology. The tropical astrology centers round four cardinal events occurring during every solar year, the two equinoxes and the two solstices. The vernal or spring equinox which falls on the 21st or 22nd March marks the commencement of the solar year. The autumn equinox falls on the 21st or 22nd of September; the winter solstice occurs on the 21st of December and the summer solstice occurs on the 21st of June. Although it is the earth which is revolving round the sun, for observers on the earth, the sun 'appears' to be moving along the zodiacal belt consisting of twelve star constellations, in a sequential order to complete one solar year. During this period, the earth shifts its axis twice, once to the south and then to the north. From December 21, the sun 'appears' to move northward and reaches the northern-most position on the 21st of June, when he starts his southward motion and reaches his southern-most point on the 21st of December. These two days are known as the winter solstice (Dec 21)and the summer solstice (June 21). The former has the shortest day and the latter the longest.

During his journey northward and southward, the sun crosses the imaginary celestial equator twice, once on the 21st of March and again on the 21st of september, respectively. These two days are known as the Vernal equinox and the Autumn equinox. Equinox means the day and night being of equal duration. The sun is supposed to be at the starting point of Aries, which is the first sign of the zodiac, on the vernal equinox or the 21st of March. But

because the earth's orbit is elliptical instead of circular, the Sun does not return to the same point on the zodiac after the completion of one revolution. He misses it by about 50.23 seconds every year. This is known as the retrograde motion of the equinox or the precession of the equinox through the zodiacal belt.

There is no agreement among astrologers, both western and Indian, as to the year in which the 1^{0} of Aries coincided with the vernal equinox i.e., March 21. According to the Greek astronomer Hipparchus, it was AD 280. Lahiri, who was the official astrologer for the Govt. of India and the Secretary to the Calendar Reform Committee took the year as AD 285 and the Precession to be 50.27 seconds per year and compiled his ephemeris accordingly. Cyril Pagan, who advocated the use of Sidereal zodiac in the West believed the starting year to be AD 213 whereas the Indian astrologer K.S. Krishnamurti considers AD 291 as the year and 50.23 seconds as the precession per year. Due to such differences of opinion, the ephimeris, giving the position of the Sun and the planets, prepared by different astrologers do not tally with each other.

The chief difference between the Tropical or Sayana zodiac and the sidereal or Nirayana zodiac is that the former symbolically fixes the 21st of March as the starting point of Aries, (although it has been several centuries since the Sun was actually at that point on that particular date), whereas the latter consider the day the Sun is actually at 1^{o} of Aries as the commencement of their new year, although the date varies from year to year. The difference between the actual 0^{o} of Aries and the symbolic 0^{o} of Aries (the tropical Zodiac's 21st of March) is called the Ayanamsa, which is one of the most important factors in Hindu Astrology.

The epochs-Western and Indian

The retrograding Precession of the Equinoxes has given rise, in Western astrology, to the concept of the planetary ages of Man: the age of Aries, age of Pisces, age of Aquarius and so on. If the rate of annual precession is taken as 50-23 seconds, it would take about 71.67 years for the equinoctial point to advance by 1° or 60 minutes. A Zodiacal sign comprises 30° and so it would take approximately 2,150 years (71.67 x 30) for the equinoctial point to enter the next sign. If we assume that the 0° Aries coincided with the vernal equinox in the year A.D. 285, the age of Pisces would come to an end in the year A.D. 2435 (2150 + 285) and the age of Aquarius would commence then.

In Hindu astrology, the concept of epochs is quite different and is not related to the precession of the equinoxes. The epochs are known as Yugas and they are four in number. The calculation of their duration is based on the time it takes for all the planets to return to their original positions. Every planet which goes round the Sun has a different speed and an orbit with a different tilt. The distance between the planets and the sun also varies. Mercury is the smallest planet and is closest to the Sun. It comes to within 28 million miles of the Sun at one end of its elliptical orbit and pushes out to 43 million miles at the other end. It takes nearly 88 days to complete a revolution. Venus, which is the closest planet to the earth and second closest to the Sun takes 224.7 days to go round the Sun. As it is nearer to the Sun than the earth, it completes a revolution 141 days earlier than the earth. In so doing, it often overtakes the earth on its shorter orbit and appears, as it moves ahead and turns round the bend, to slow down, stop and then go backwards. This is known as 'Vakra gathi' in Hindu astrology and during that period it is supposed to exercise a contrary effect. Next

comes the earth which is about 82 million miles from the Sun and take 365.25 days to circle the Sun. Mars which is farther away from the Sun than the earth (141 million miles) requires 687 days to revolve round the Sun. Jupiter is about 482 million miles from the Sun and takes 4332.58 days or 11.9 years to complete one revolution. Saturn is the farthest of the five planets known from ancient times and visible to the naked eye. It is 888 million miles away from the Sun and takes 29.5 years to go round the Sun.

There are three more planets which are invisible to the naked eye whose influence, however, is recognised by modern astrologers. Uranus, which William Herschel first identified in 1781 is 900 million miles beyond Saturn, and Neptune which was located through a telescope in 1846 is 2800 million miles away from the Sun; Pluto the ninth planet was discovered as late as in 1930 and orbits between 4,600 and 2,700 million miles from the Sun.

The least common multiple (LCM) of the sidereal periods of the seven planets (Moon is also considered to be planet in Hindu Astrology) which revolve round the Sun is known as the 'Kalpa' in Hindu Astrology. This comes to 4,320,000000 sidereal years. A sidereal period is the time a planet takes to go round the Sun.

Mercury	87.9693 days
Venus	224.7008 days
Earth	365.2564 days
Mars	686.9795 days
Jupiter	4332. 5848 days
Saturn	10759.2200 days
Moon	27.2791 days.

It means that for all the planets to return to 0° of Aries at the horizon of Srilanka, which is on the equator with a longitude of

76E from greenwich, it will take 4,320,000,000 years. A Kalpa consists of 1,000 Chaturyugas. A Chaturyuga or Maha Yuga comprises 4,320,000 sidereal years of which

Krita yuga consist of 4,32,000 x 4 = 1.728,000 years
Treta yuga consists of 4,32,000 x 3 = 1,296,000 years
Dwapara yuga consists of 4,32,000 x 2 = 8,64,000 years and
Kali yuga consists of 4,32,000 x 1 = 4,32,000 years.

Kali yuga is said to have begun in 3102 B.C.,when there was a conjunction of all the planets in the sign of Virgo. There is also a belief that the death of lord Krishna marked the beginning of Kali yuga.

The Philosophical foundation for Hindu astrology

There is no single doctrine known as Hinduism; it has no single scripture like the Bible for Christians and Quran for Mohammedans; there is no founder or prophet to whom the origins of Hinduism can be traced. It has evolved over the millinea, assimilating various philosophies and view points, meaning different things to different people, catering to the spiritual, religious and intellectual needs of a variety of individuals of diverse social and cultural backgrounds. There are atheists as well as polytheists among Hindus, liberals as well as fanatics. But, by and large, one can identify three main strands of thought which have woven themselves into what is known as Hinduism today. They are the Vedic, Sankhyan and tantrik.

The Vedanta view is that there is one supreme energy which forms the essence of all things and which permeates all aspects of the universe. It is immaterial and impersonal, unborn and undying. It is referred to as Brahman, which is infinite and eternal. Brahman

can never be apprehended by our senses but can only be experienced.

Nature is an aspect of the Brahman which manifests itself as the ever-changing world that we see around us. It is continually renewing itself and evolving according to its own immutable laws.

There are individual souls which break away from the Brahman and become disparate entities. They are called Jeevas. They attach themselves to Nature and acquire physical forms and characteristics. With their sense-organs, (Jnanendriyas) they experience pleasure and pain and engage in intentional acts through their organs of action (Karmendriyas). They get entangled in the illusory world called Maya. The jeeva's sense of individuality or separateness is known as Avidya or ignorance of its true nature.

The experiences of the jeeva during its lifetime are carried over to the next birth in the form of traces or impressions called Vasanas. The intentional acts performed by the jeeva also leave their residues which are known as anusayas. The vasanas and anusayas together determine the tendencies or predispositions of the jeeva at the moment of its next incarnation. These propensities of the jeeva are referred to as Samskara. This samskara shapes or influences the attitudes and actions of the jeeva during its entire lifespan.

The concept of Karma forms an integral part of Hinduism. It is based on the law of cause and effect in accordance with the maxim 'as a man soweth so shall he reap'. The intentional acts performed by the jeeva produce a karma which has to be worked

out sooner or later Good actions lead to rewards of happiness and prosperity while bad actions lead to punishment or suffering. The accumulated karmas acquired during one or more life-times may fall into one of three groups: 1) those that are determined at birth to be worked out in the present incarnation, which are called the Prarabda Karma. 2) those residues that remain latent, i.e., those karmas that are not yet mature or ready for fruition in this life, which are known as Sanchita Karma, and 3) the karmas performed during the present lifetime the consequences of which would have to be worked out in future births, which are referred to as Sanchiyamana karma or Agami karma.

When a person dies, his soul which is enveloped in a subtle body-(sukshma sarira) leaves the gross body carrying within itself in seed form (bija rupa) the sum-total of good and bad karma. It obtains another suitable body and is placed in circumstances which provide the necessary opportunities for it to work out its past karma. The jeeva passes through cycles of birth and death until it gets rid of all its karma and is eligible for emancipation. The purified jeeva is then reabsorbed into the universal soul that is Brahman. This is called liberation or Moksha.

Astrology gives an indication of our past karma by pointing to the favourable and unfavourable placement and influence of the planets. We do not remember the past deeds we committed in our previous lives which determine the quality of our present existence. The horoscope gives a clue to the future which is a reflection of the past. This does not mean that we are bound by fate or destiny in the absolute sense. We have the free will to choose our reactions to the events of our lives. Vedanta exhorts us to use discrimination (viveka) between the eternal and the

transient and advocates detachment to worldly pleasures both here and hereafter.

Sankhya is a dualistic system of thought. It posits two main principles Purusha and Prakriti as being responsible for the entire creation. Purusha represents the light of consciousness which is devoid of form and attributes (nirguna), is unchanging and inactive. Prakriti is nature which is active and everchanging. They are complementary to each other and are interdependent. They are likened to a lame man and blind man, respectively. If they have to go anywhere, the lameman has to be carried by the blind man and be directed by him. They have to function together.

Nature is endowed with three qualities called gunas; Satthwa, Rajas and Tamas. Satthwa-guna is characterized by clarity, brightness, goodness and light; Rajas denotes action, energy, movement and force, Tamas stands for inertia, darkness or clouding and obstruction. Everything in the world has these three qualities in varying proportions. Nature utilizes five basic tools called Tatthwas for creating the world. They are the primordial elements of earth (prithvi), water (jala), fire (agni), air (vayu) and space (akasa).

At the beginning of creation there was perfect equilibrium between the three gunas. Then rose kama or desire which is the seed of all creation. Brahma, the creator, willed that he become many (Nasadiya sukta and Upanishad). This caused a slight disturbance in the equipoise of the three gunas which is compared to the initial rustle on the surface of the still waters of the ocean indicating the beginning of a wave. This stage is called Mahat, signifying the emergence of dynamic consciousness, which is sometimes equated with Buddhi, the universal and impersonal level of consciousness. The next stage of evolution is the

emergence of ahamkara or 1-ness which is the individuated or personal consciousness, the precursor of the ego. Manas or the mind is the next to appear. Mind is the means through which the individuated consciousness transacts with the external world. As evolution progresses, the manas diversities itself into numerous indriyas or sense-organs. It is through the indriyas that the external world is apprehended in all its variety.

The concepts of the three gunas and the five tatthwas have been incorporated into Hindu astrology. The rasis, the signs of the zodiac, as well as the grahas or planets have been invested with one of the three gunas and associated with one of the five tatthwas.

The tantrik ideology is an extension of the Sankhyan philosophy wherein a correspondence is believed to exist between the external universe, the Macrocosm (Brahmanda) and the forces within the individual who is the microcosm (Pindanda). The gross world outside is replicated in the individual in a suble form. The former is called the Sthula and latter the Sukshma.

If it is believed that whatever happens in the present is determined by the past events, what is the role of the stars and planets in shaping our destiny? If the theory of karma alone is sufficient to explain man's predicament in his present life, the role of the inert planets moving millions of miles away from the earth, would seem both far-fetched and irrelevant to man's destiny. But viewed in the light of the dynamic forces unleashed by the huge planets whirling around us in space at great speed, whose influence is bound to produce similar but subtle forces within each one of us, astrology may not seem so absurd or bizarre. Moreover, even if the cause of human fortunes, good and bad, is attributed to karma, the manner in which they fructify, the 'how' and 'when' would remain unexplained. It is here that astrology attempts to play its

role. Just as there is an order in the external world, in the movement of planets, there is an order in the unfoldment of one's destiny. Nothing can happen in a haphazard way in this orderly universe. It is this regularity and pattern that astrology studies, on the basis of which it predicts the sequence of events.

CHAPTER - II

Astrology concerns itself with stars and planets, their actual and relative positions at a given time, their influence on human beings, on weather conditions, on crops and the prediction of natural events such as eclipses and so on. It makes use of concepts like 'Rasi' or the signs the zodiac, the 'Grahas' or planets and their characteristics, the 'Nakshatras' or the star constellations, the nodes and their influence and the strength and weakness of their placement in the horoscope.

There are five areas in which Hindu astorlogy operates:

1. **Jataka (Natal) :** This relates to the preparation of a horoscope for an individual at the time of his birth for purposes of interpretation of his character and personality and the prediction of important events in his life.

2. **Varshaphala :** This confines itself to the prediction of events for a particular year.

3. **Prasna (Horary) :** This pertains to the prediction of events in the immediate future by drawing up a chart of the moment. The planets, which are eight in number, are supposed to move around the earth in a fixed order, Sun, Mars, Jupiter, Mercury, Venus, Saturn, Moon and Rahu at a distance of 45° from each other and take 24 hours to complete a rotation. The Sun is taken to be at the first point of Aries every day at sunrise and the horizon is considered to be their ecliptic, which is divided into 12 equal parts, the sign Taurus representing the east, Leo the south, Scorpio the west and Aquarius the north. The position and direction of the planets are noted down at the moment the query is asked and predictions made.

4. **Muhurtas :** This refers to the calculation of auspicious times for important events to take place.

5. **Samhita (Mundane) :** This deals with the prediction of weather conditions, eclipses, appearance of comets, the occurrence of calamities etc. It studies the horoscope of a country as a whole and attempts to predict events like war or epidemics, famine, drought, floods and so on.

The **Zodiac** is defined as a belt of the celestial sphere extending 8 or 9 degrees on each side of the ecliptic within which the apparent motion of the Sun, Moon and principal planets take place. The **ecliptic** which covers 360° is the great circle of the celestial sphere which is the apparent orbit of the sun. The principal planets called **Grahas** are the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The Sanskrit word graha means a rotating body. The contemporary astrologers take cognisance of Neptune, Uranus and Pluto also. In addition to the visible planets, the two Nodes Rahu and Ketu known as Chaya Grahas are also taken into account. The nodes are not physical bodies having a shape and mass but are the points of intersection between the orbits of the Sun and the Moon. Rahu, the dragon's head is called the ascending node (when the Moon is moving northwards) and Ketu, the dragon's tail is called the descending node (when the moon is moving southwards). Yet another concept which is peculiar to Indian astrology is that of star-configurations or **nakshatras** (asterisms).

The zodiac is divided into twelve equal parts, each spanning 30° of the ecliptic. They are called the zodiacal signs, solar months or **Rasis**, through one of which the Sun passes each month. They represent the various parts of the celestial being called the 'Kalapurusha'. The terms Rasi, Kshetra, Griha, Ri, Bham, Bhavana are all synonymous. They are :

	Western	Sanskrit	Part of the body of Kala-purusha	Symbols	Planetary ruler
1.	Aries	Mesha	Head		Mars
2.	Taurus	Vrishabha	Face		Venus
3.	Gemini	Mithuna	Breast		Mercury
4.	Cancer	Kataka	Heart		Moon
5.	Leo	Simha	Belly		Sun
6.	Virgo	Kanya	Navel		Mercury
7.	Libra	Thula	Abdomen		Venus
8.	Scorpio	Vrischika	Genital Organs		Mars
9.	Sagittarius	Dhanus	Two thighs		Jupiter
10.	Capricorn	Makara	Two knees		Saturn
11.	Aquarius	Kumbha	Two ankles		Saturn
12.	Pisces	Meena	Two feet		Jupiter

The sign Mesha resembles the shape of a ram; Vrishabha looks like a bull; Mithuna is in the form of a man carrying a mace and a women carrying a veena, both seated on one seat; Karkataka is like a crab and Simha, a lion; Kanya appears like a woman carrying a lamp and going on a raft; Thula is of the shape of a merchant holding a balance ; Vrischika is like a scorpion; Dhanus is horse-shaped below the waist with a torso of a man above, holding a bow; Makara resembles a crocodile with the face of a deer; Kumbha looks like a man carrying a pot on his shoulders and Meena is a double fish in a circular fashion, the head of one facing the tail of the other.

There are 27 star-constellations or nakshatras spread over 360° of the zodiac, each nakshatra occupying 13°20'. These are:

1. Aswini, 2. Bharani, 3. Krittika, 4. Rohini, 5. Mrigashira, 6. Aridra, 7. Punarvasu, 8. Pushyami, 9. Aslesha, 10. Makha, 11. Pubba, 12. Uttara, 13. Hasta, 14. Chitta, 15. Swathi, 16. Vishakha, 17. Anuradha, 18. Jyeshta, 19. Moola, 20. Poorvashada, 21. Uttarashada, 22. Sravana, 23. Dhanishta, 24. Shatabhisha, 25. Purvabhadra, 26. Uttarabhadra, 27. Revathi. Each of these is divided into four padas or quarters, each pada comprising 3°20'. Every Rasi would, therefore, contain 9 padas or 2¼ nakshatras.

The most basic and universal unit of time is the day or **Dina** which extends to 24 hours i.e. a day and night, multiples of which give weeks, months and years. A day can be divided into hours, minutes and seconds. The word hour is derived from the Latin Hora which is a modification of the greek Oura. There are seven **horas** ruled by the seven planets in the order of Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars. A day comprises three full cycles of seven horas plus three horas of the next cycle. For example, Sunday begins with the cycle Sun, Venus, Mercury etc, and after completing three cycles, the three horas left would be Sun, Venus and Mercury. The next day starts with the fourth hora of the cycle, which is ruled by Moon and hence the day is called Monday. Thus each day of the week is named after the planet which rules the first hora of that day. Hora plays an important role in day-to-day predictions.

A week, consisting of seven days, named after the seven planets, is called **Vāra.** According to the Western reckoning, a day starts at 12 o'clock midnight but according to the Hindu calendar, a day always starts from sunrise. Apart from the twelve solar months mentioned above, there are twelve lunar months called **Māsas**

which are named after the star constellation on the full-moon day of each successive month. They are:

	Month	Star
1.	Chaitra	Chittra
2.	Vaishakha	Visakha
3.	Jyeshta	Jyeshta
4.	Ashada	Poorvashada
5.	Sravana	Sravana
6.	Bhadrapada	Poorvabhadra
7.	Aswayuja	Aswini
8.	Kartika	Krittika
9.	Margashira	Mrigashira
10.	Pushya	Pushyami
11.	Magha	Makha
12.	Phalguna	Uttara-Phalguni

Each month is divided into two parts: the brighter half and the darker half. The brighter half called the **Shukla paksha** starts after the new-moon day and extends to the full-moon day when the Sun and Moon face each other. This is the period of the waxing moon. The darker half is known as the **Krishna paksha** which commences after the full-moon day and ends with the new-moon day. This represents the waning moon.

An year known as **Samvathsara**, which is made up of twelve months, has two sections, each consisting of six months. They are called **Ayanas.** The period during which the sun seems to travel

northwards, from Makara rasi to Mithuna rasi is called **Uttarāyana,** whereas the period between Karkataka and Dhanus is known as **Dakshināyana** when the sun appears to move southwards. They are called declinations. An year is further divided into six parts, each part consisting of two months, on the basis of the six seasons called **Ritus.**

They are :

1. Chaitra and Vaisakha	- Vasantha	(spring)
2. Jyeshta and Ashada	- Greeshma	(Summer)
3. Sravana and Bhadrapada	- Varsha	(rainy season)
4. Aswayuja and Kartika	- Sharat	(autumn)
5. Margashira and Pushya	- Hemantha	(winter)
6. Magha and Phalguna	- Sishira	(Dewy)

In Indian astrology, sixty years form a recurrent cycle and they all have names. The following are the names with their corresponding years according to the Christian Era :

1.	Prabhava	1927	13.	Pramadi	1939
2.	Vibhava	1928	14.	Vikrama	1940
3.	Sukla	1929	15.	Vishu	1941
4.	Pramodoota	1930	16.	Chitrabhanu	1942
5.	Prajotpaththi	1931	17.	Swabhanu	1943
6.	Aangirasa	1932	18.	Tharana	1944
7.	Srimukha	1933	19.	Parthiva	1945
8.	Bhava	1934	20.	Vyaya	1946
9.	Yuva	1935	21.	Sarvajitu	1947
10.	Dhatu	1936	22.	Sarvadhari	1948
11.	Iswara	1937	23.	Virodhi	1949
12.	Bahudhanya	1938	24.	Vikriti	1950

25.	Khara	1951	43.	Soumya	1969
26.	Nandana	1952	44.	Sadharana	1970
27.	Vyaya	1953	45.	Virodhikritu	1971
28.	Jaya	1954	46.	Paridhavi	1972
29.	Manmatha	1955	47.	Pramadicha	1973
30.	Durmukhi	1956	48.	Ananda	1974
31.	Hevilambi	1957	49.	Rakshasa	1975
32.	Vilambi	1958	50.	Anala	1976
33.	Vikari	1959	51.	Pingala	1977
34.	Sharvari	1960	52.	Kalayukti	1978
35.	Plava	1961	53.	Siddharthi	1979
36.	Shubhakritu	1962	54.	Roudri	1980
37.	Shobhakritu	1963	55.	Durmathi	1981
38.	Krodhi	1964	56.	Dundubhi	1982
39.	Viswavasu	1965	57.	Rudhirodgari	1983
40.	Parabhava	1966	58.	Rakthakshi	1984
41.	Plavanga	1967	59.	Krodana	1985
42.	Keelaka	1968	60.	Kshaya	1986

A solar day starts from sunrise and extends to the next sunrise on the following day. A lunar day, known as the **Thithi** is calculated from the longitudinal distance between the sun and the moon. There are thirty thithis in a lunar month distributed over 360° of the zodiac. Therefore, each thithi has a span of 12°. The first thithi commences from the point of conjuction of the sun and the moon (on new moon day) and extends till the moon moves 12° away from the sun. The second day begins when the distance between the sun and the moon is 12° and extends till the moon is 24° from the sun. There are 14 Thithis in each half of the month-the Sukla Paksha and the Krishna Paksha - and the other two days are the Full Moon day, which is the 15th day and the New Moon day which is the 30th or the last day of the month

One can calculate the thithi by dividing the longitudinal distance between the sun and the moon by 12. For example, suppose the moon's position is in the 2nd Rasi, Vrishabha at 10° 34' and the sun is in the 3rd Rasi, Mithuna, at 3° 14', the difference would be (13-10-34)-(2-3-14)=11-7-20 or 337 degrees 20 minutes. (If the moon's Rasi is less then the sun's, 12 Rasis should be added to the moon's). By dividing 337° 20' by 12, we get 28 as the quotient and 1° 20' as the Remainder. The Thithi is the early portion of the 29th, which is Krishna Paksha Chaturdashi.

The Hindu Almanac is known as the **'Panchanga'** which means 'having five limbs' They are Thithi, Vara (week day), Nakshatra, Yoga and Karana. Generally Thithi and Vara are taken into account for fixing Muhurthams i.e. the auspicious time for important events like marriages, upanayanams, Grihapravesham etc. Nakshatra is an important aspect of the horoscope and is used for predictions. Thithi, vara, yoga and karana are rarely considered for purpose of prediction or interpretation of a horoscope. But thithi and yoga can become valuable tools if they are properly evaluated. For instance, for every thithi (in which a person is born) some rasis become useless. They are called 'Dagdha' or burnt rasis. They are:

	Thithi	Dagdha Rasis
1.	Padyami	Thula-Makara
2.	Dwithiya	Dhanus-Meena
3.	Thrithiya	Simha-Makara
4.	Chaturthi	Vrishabha-Kumbha
5.	Panchami	Mithuna-Kanya
6.	Shashti	Mesha-Makara
7.	Sapthami	Kataka-Dhanus
8.	Ashtami	Mithuna-Kanya

9.	Navami	Simha-Vrischika
10.	Dasami	Simha-Vrischika
11.	Ekadasi	Dhanus-Meena
12.	Dwadasi	Thula-Makara
13.	Thrayodasi	Vrishabha-Simha
14.	Chaturdaṣi	Meena-Mithuna-Kanya-Dhanus
15.	Full Moon	None
16.	New Moon	None

There are 27 Yogas mentioned for the 27 Nakshatras. There are:

	Yoga	**Nakshatra**
1.	Vishkambha	Pushyami
2.	Preethi	Aslesha
3.	Aayushman	Makha
4.	Sowbhagya	Pubba
5.	Shobhana	Uttara
6.	Athiganda	Hasta
7.	Sukarma	Chittra
8.	Dhriti	Swati
9.	Shoola	Vishakha
10.	Ganda	Anuradha
11.	Vriddhi	Jyesta
12.	Dhruva	Moola
13.	Vyaghata	Poorvashada
14.	Harshana	Uttarashada
15.	Vajra	Shravana
16.	Siddhi	Dhanista
17.	Vyathipatha	Shathabhisha
18.	Variyan	Poorvabhadra
19.	Parigha	Uttarabhadra
20.	Shiva	Revathi
21.	Siddha	Aswini
22.	Sadhya	Bharani
23.	Shubha	Krittika
24.	Shukla	Rohini
25.	Brahma	Mrigashira
26.	Indra	Aridra
27.	Vaidhriti	Punarvasu

To find out the Yoga point one should add 3-3-20 to the sum total of the longitude of the Sun and the Moon. Where 3 stands for the 3 Rasis, 3-20 stands for 3 degrees 20 minutes. This is done because the first Yoga commences with the Nakshatra Pushyami located in the fourth Rasi at 3^{o} 20'. In the examples given above,

Sun's position is	2-3-14
Moon's position is	1-10-34
+	3-3-20
Total	6-17-08

Hence the birth Yoga point will be 17^{o} 8' Thula. This coincides with the position of the Nakshatra Swati, whose ududasa lord is Rahu, who therefore becomes the Birth Yogi. The yoga which corresponds to the Nakshatra Swati is Dhriti. Every yoga is associated with certain personality traits which are likely to be found in the individual born under that particular yoga. They are as follows:

1. Vishkambha : He will win over others. He is blessed with cattle and wealth.
2. Prithi : He is loved by all, attracted by women.
3. Ayushman : Has good longevity and health.

4. Sowbhagyam : Blessed with happiness and comforts.

5. Shobhanam : Lascivious, sex-minded.

6. Athigandam : Murderer or having that temperament. Meets obstacles and accidents in life.

7. Sukarman : Does good and noble acts, wealthy.

8. Dhriti : Indulging in others' money and women.

9. Shoolam : Angry and quarrelsome.

10. Gandam : Has a bad character.

11. Vriddhi : Improving day by day and intelligent.

12. Dhruvam : Fixity of mind and wealthy.

13. Vyaghatham : Cruel-minded person.

14. Harshanam : Always merry and intelligent.

15. Vajram : Wealthy and lascivious.

16. Siddhi : Will have several attainments and will protect others.

17. Vyathipatham : Unreliable.

18. Variyan : Bad character and lascivious.

19. Parigha : Wealthy and quarrelsome.

20. Shivam : Revered by kings, well versed in sastras, cool and calm, and wealthy.

21. Siddham : Good-natured, interested in religious rites.

22. Sadhyam : Good-mannered.

23. Shubham : Wealthy, lustrous, fair and unhealthy.

24. Shubram : Wavering mind, good mannered, talkative and impulsive.

25. Brahma : Highly secretive, having high aspirations. Has capacity to judge correctly.

26. Mahendram : Wealthy, learned and helpful.

27. Vaidhriti : Cunning, critical, wealthy and strong.

The fifth 'limb' of the almanac is 'Karana' which means 'performing' or 'doing'.

There are eleven Karanas each belonging to one half of a thithi as could be seen from the following table:

	Thithi	**Sukla Paksha Karanam**	**Krishna Paksha Karanam**
1.	Padyami	Kimsthugna-Bhava	Balava-Koulava
2.	Dwithiya	Balava-Koulava	Thaithula-Kharaji
3.	Thrithiya	Thaithula-Kharaji	Vanaji-Badra
4.	Chaturthi	Vanaji-Bhadra	Bhava-Balava
5.	Panchami	Bhava-Balava	Koulava-Thrithula
6.	Shashti	Koulaba-Thrithula	Kharaji-Vanaji
7.	Sapthami	Kharaji-Vanaji	Bhadra-Bhava
8.	Ashtami	Bhadra-Bhava	Balava-Koulava
9.	Navami	Balava-Koulava	Thaithula-Kharaji
10.	Dasami	Thaithula-Kharaji	Vanaji-Bhadra
11.	Ekadasi	Vanaji-Bhadra	Bhava-Balava
12.	Dwadasi	Bhava-Balava	Koulava-Thrithula
13.	Thrayodasi	Koulava-Thaithula	Kharaji-Thrithula
14.	Chaturdasi	Kharaji-Vanaji	Bhadra-Shakuni

15. Poornima Bhadra - Bhava
30. Amavasya Chatushpada-Nagava

The eleven Karanas are :

1. Bhava 2. Balava 3. Koulava 4. Thaithula 5. Kharaji 6. Vanaji 7. Bhadra 8. Shakuni 9. Chatushpadam 10. Nagava 11. Kimsthugnam.

These are classified into two categories - 1) Sthira Karanas and 2) Chara Karanas.

The Sthira Karanas are 1) Kimsthugna, which falls in the first half of Sukla padyami, 2) Shakuni, which falls in the latter half of Krishna-chaturdasi, 3) Chatushpada and 4) Nagava, both of which belong to Amavasya. The remaining seven Karanas are known as the Chara Karanas. Bhadra Karanam is also known as Visti, which along with the Sthira Karanas are supposed to be unfavourable.

There are texts which describe the natural qualities of Karanas which however are not applicable to 'individual horoscopes. Any undertaking initiated in one's birth Karana is likely to become successful.

The Rasis

The twelve rasis are divided into two groups, the odd or vishama rasis and the even or sama rasis. The **Vishama** rasis are Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha which are considered the male or **Purusha** rasis. The **Sama** rasis are Vrishabha, Karkataka, Kanya, Vrischika, Makara and Meena which are the female or **Sthri** rasis. The vishama rasis are malefic whereas the sama rasis are benefic.

The rasis are also classified into three groups sequentially; the Chara or movable, Sthira or fixed, and Ubhaya which are both movable and immovable.

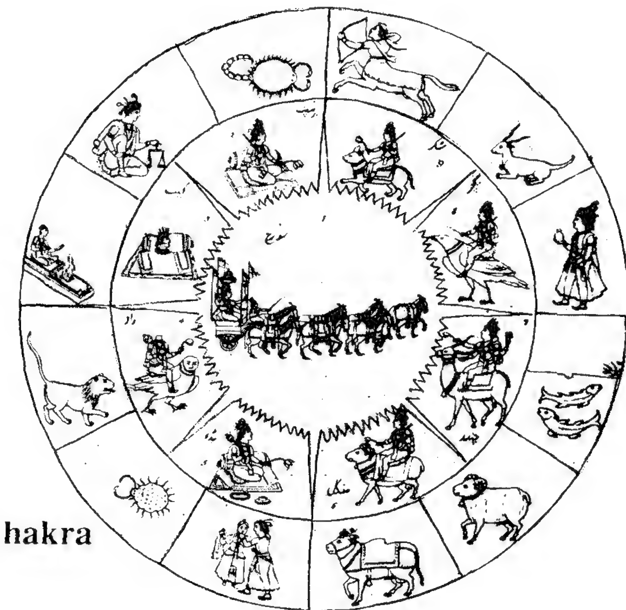
"SURYA"

"TAT SAVITUR VARENYAM BHARGO DEVASYA DHIMAHI DHIYO YO NAH PRACODAYAT"



Twelve Astrological Signs Around The Sun : (Indian System of Astrology-Jyotisha) Painting Ca. 1900 A.D.

"We meditate upon the excellent splendour of the Lord *SAVITUR*. May He activate our thoughts."



Rasi-Chakra

Chara:	Sthira	Ubhaya
Mesha:	Vrishabha	Mithuna
Karkataka:	Simha	Kanya
Thula:	Vrischika	Dhanus
Makara:	Kumbha	Meena

There is yet another differentiation made on the basis of the four directions. They are :

Eastern	Mesha, Simha, and Dhanus
Southern	Vrishabha, Kanya and Makara
Western	Mithuna, Thula and Kumbha
Northern	Karkataka, Vrischika and Meena.

The rasis are further classified into four types as follows :

1. Jala (water) Rasis : Karkataka, the latter half of Makara and Meena.
2. Dwipada (human) Rasis : Mithuna, Kanya, Thula, the first half of Dhanus and Kumbha.
3. Chatushpada (animal) Rasis : Mesha, Vrishabha, Simha, latter half of Dhanus and the first half of Makara.
4. Båhupada (multilegged) Rasis : Vrischika, Karkataka and Meena.

The rasis are also divided into the Day rasis and the Night rasis. Simha, Kanya, Thula, Vrischika, Kumbha and Meena are the day rasis. With the exception of the Meena rasi, they rise with their heads and are called Shirodaya or Shirshodaya rasis and are powerful during the day. The two fish which represent the Meena

rasi rise together, i.e. with the head of one and the tail of the other. The night rasis are Mesha, Vrishabha, Mithuna, Karkataka, Dhanus and Makara, with the exception of Mithuna, they rise with their feet and are known as Prishtodaya rasis. They are powerful at night.

There is another classification on the basis of the elements which the rasis represent, such as :

Element	Rasis
Fire:	Mesha, Simha and Dhanus
Earth:	Vrishabha, Kanya and Makara
Air:	Mithuna, Thula and Kumbha
Water:	Karkataka, Vrischika and Meena

The rasis are also classified according to their caste as follows:

Brahmana:	Meena, Karkataka and Vrischika
Kshatriya:	Mesha, Simha and Dhanus
Vaisya:	Vrishabha, Kanya and Makara
Sudra:	Mithuna, Thula and Kumbha

There are other classifications like Dwara (Entrance), Bahya (outside) and Garbha (Inside) rasis. They are

Dwara:	Mesha, Karkataka, Thula, Makara
Bahya:	Vrishabha, Simha, Vrischika, Kumbha
Garbha:	Mithuna, Kanya, Dhanus, Meena

Similarly they are divided into Dhatu (mineral), Moola (vegetable) and Jeeva (human) rasis :

Dhatu:	Mesha, Karkataka, Thula, Makara
Moola:	Vrishabha, Simha, Vrischika, Kumbha
Jeeva:	Mithuna, Kanya, Dhanus, Meena

In addition to the classification of Rasis, on the basis of various characteristics as mentioned above, each rasi is sub- divided into several segments in order to gain a greater insight. This is known as the **Varga** classification. There are four types of varga classification. Shadvarga (6 kinds of divisions), **Sapthavarga** (7 kinds of division); **Dasavarga** (10 kinds of division) and **Shodasa varga** (16 kinds of division)

Shadvarga : It denotes a six-fold division.

1. **Rasi,** consisting of 30° of the zodiac
2. **Hora,** in which a rasi is divided into 2 equal parts of 15° each.
3. **Drekkana,** in which a rasi is divided into three equal parts of 10° each.
4. Navamsa, where a rasi is divided into nine equal parts, each consisting of 3° 20' or one quarter of a nakshatra (nakshatra pada)
5. **Dwadasamsa,** in which a sign is divided into twelve equal parts of 2° 30' each.
6. Thrimsamsa, where a rasi is divided into thirty equal parts of 1° each.

In the division known as **Hora,** the first half of the Purusha rasis are ruled by Surya and the second half by Chandra. Among the sthree rasis, the first part is ruled by Chandra and the latter half by Surya. In the **Drekkana** division, the first part, 0°-10° of every rasi is governed by the ruler of the rasi, the second part, 10°-20° is ruled by the lord of the fifth house and the third part, 20°-30° is ruled by the lord of the ninth house. The three divisions are ruled

by Narada, Agasthya and Doorvasa respectively. In the **Navāmsa** division, each rasi, is sub-divided into nine parts. As there are nine Nakshatra padas in each rasi the nine parts will correspond to the nine padas of the Nakshatras contained in that particular rasi. The following chakra will illustrate this point.

12 . Meena Poorvabhadra (4) Uttarabhadra (1-4) Revathi (1-4)	1. Mesha Aswini (1-4) Bharani (1-4) Krithika (1)	2. Vrishabha Krithika (2, 3, 4) Rohini (1-4) Mrigashira (1, 2)	3. Mithuna Mrigashira Aridra (3, 4) Punarvasu (1, 2, 3)
11. Kumbha Dhanishta (3, 4) Shatabhisha (1-4) Poorvabhadra (1, 2, 3)	NAVĀMSA		4. Karkataka Punarvasu (4) Pushyami (1-4) Aslesha (1-4)
10. Makara Uttarashada (2, 3, 4) Shravana (1-4) Dhanishta (1, 2)			5. Simha Makha (1-4) Pubba (1-4) Uttar (1)
9. Dhanus Moola (1-4) Poorvashada (1-4) Uttarashada (1)	8. Vrishchika Vishakha (4) Anuradha (1-4) Jyeshta (1-4)	7. Thula Chitta (3, 4) Swathi (1-4) Vishakha (1, 2, 3)	6. Kanya Uttara (1, 2, 3) Hasta (1-4) Chittra (1, 2)

While calculating the position of the nakshatra padas, those in Mesha rasi, Simha rasi and Dhanus will commence from the first rasi, namely Mesha. The counting of nakshatra padas contained in the Vrishabha, Kanya and Makara rasis would commence from the Makara rasi. Those nakshatra padas which are positioned in the Mithuna. Thula and Kumbha rasis would start from the Thula rasi and finally the counting of the nakshatra padas which are in Karkataka, Vrischika and Meena rasi would begin from the Karkataka rasi. In other words, those nakshatra padas situated in the chara rasis would start from there itself, those in the sthira rasis would start from the 9th rasi thereof and the nakshatra padas positioned in the ubhaya (or dual) rasis would commence from the 5th rasi thereof. For the chara rasis, the navamsas go by the designation deva (divine), manushya (human) and rakshasa

(demonaic) in a successive and repetitive order; for the sthira rasis, the order is manushya, rakshasa and deva; for the ubhaya rasis, the order would be rakshasa, manushya and deva.

In the **Dwadasāmsa** mode of division there are twelve parts in each rasi consisting of 2½° (2° 30') each and since there are twelve rasis, these twelve parts are supposed to represent the twelve rasis. In Mesha rasi, for instance, the twelve parts will commence with Mesha and end with Meena. In Vrishabha rasi, the twelve segments will be Vrishabha, Mithuna, Karkataka, Simha etc and end with Mesha. Each part will be governed by the lord of the rasi which it represents. The ruling deities are Ganesa, Aswini- Kumara, Yama and Sarpa, repeated thrice in succession for the twelve amsas.

The **Thrimsamsa** division has thirty parts in each rasi consisting of one degree per part. Among the Vishama or Purusha rasis, namely Mesha, Mithuna, Simha, Thula, Dhanus and Kumbha the division is as follows :

1. The first five parts are ruled by Kuja (Mars)
2. The next five parts are ruled by Sani (Saturn)
3. The next eight parts are ruled by Guru (Jupiter)
4. The next seven parts are ruled by Budha (Mercury)
5. and the last five parts are ruled by Sukra (Venus)

For the Sama or Sthree rasis the division is as follows :

1. The first five parts are ruled by Sukra (Venus)
2. The next seven parts are ruled by Budha (Mercury)
3. The next eight parts are ruled by Guru (Jupiter)
4. The next five parts are ruled by Sani (Saturn)
5. and the last five parts are ruled by Kuja (Mars)

Saptha Varga (sevenfold classification)

In addition to the six types of divisions considered in the **Shadvarga** classification, one more type called the Sapthamāmsa is included. **Sapthamamsa** is to divide a rasi into seven equal parts, each spanning 4° 17'. The counting commences from the same rasi if it is a purusha (odd) rasi, for the sthree (even) rasi it would start from the 7th rasi thereof. The names of the seven divisions in the odd signs are: Kshaara, Ksheera, Dadhi, Ghrita, Ikshu-rasa, Madhya and Suddha jala. These designations are reversed for the even signs.

Dasavarga (tenfold classification)

To the seven types of division mentioned above, three more kinds are added, namely, **Dasamsa,** which is a division into ten equal part of 3° each, **shodasamsa,** which is a division of a rasi into sixteen segments and **Shastiamsa,** which is a division of a rasi into sixty parts, each part consisting of half a degree or 30'.

For **Dasamsa,** the counting starts from the same rasi for an odd sign and from the 9th thereof in the case of the even sign. The ten amsas are presided over by the ten rulers of the cardinal directions: Indra, Agni, Yama, Rakshasa, Varuna, Vayu, Kubera, Isana, Brahma and Anantha in the case of odd signs and the same in the reverse order for the even signs.

In **Shodashamsa** each segment consists of 1° 52'30". The counting starts from Mesha for the chara (movable) rasis, from Simha for the sthira (fixed) rasis and from Dhanus for the ubhaya (dual) rasis. The presiding deities are: Brahma, Vishnu, Siva and Surya successively, repeated four times for the purusha (odd) rasis and the same in the reverse order for the sthree (even) rasis.

Shashtiamsa

For the odd (purusha) rasis, the designations of the shashtiamsas are given below, marked by the suffix 'M' for malefic and 'B' for benefic (from Brihat Parasara Hora sastra)

1. Ghora (M) - awful, violent
2. Rakshasa (M) - demoniacal
3. Deva (B) - divine, Spiritual
4. Kubera (B) - Celestial treasurer
5. Yaksha (B) - Celestial singer
6. Kinnara (B) - a mythical being with a human head in the form of a horse - a deformed man.
7. Bhrashta (M) - fallen, vicious
8. Kulaghna (M) - One who ruins a family
9. Garala (M) - Poison or venom.
10. Vahni (M) - fire, gastric juice, digestive faculty, appetite.
11. Maya (M) - deceit, jugglary
12. Purishaka (M) - dirt
13. Apampathi (B) - the ocean, Varuna (the rain-god)
14. Marut (B) - the wind-god
15. Kaala (M) - dark blue colour, Weather, Time, considered as one of the nine dravyas by the Vaiseshikas, a person who distils and sells liquor, Saturn, Siva, a personification of the destructive principle.

16. Sarpa (M) - Snake
17. Amrita (B) - immortal, nectar
18. Indu (B) - moon, the number 1, camphor
19. Mridu (B) - moderate, soft.
20. Komala (B) - tender, agreeable
21. Heramba (B) - Ganesa, a boastful hero, buffalo
22. Brahma (B) - The first of the triad, the universal father, a missile, sacred knowledge.
23. Vishnu (B) The second deity of the sacred triad, name of Agni, name of a law giver (author of Vishnusmriti), a pious man.
24. Maheswara (B) - The third deity of the triad, entrusted with the task of the great destruction, a great lord or sovereign.
25. Deva (B) - same as no. 3
26. Ardra (B) - moist
27. Kalinasa (B) - destruction of strife
28. Kshiteesa (B) - ruler of the earth
29. Kamalakara (B) - Surya, one who is responsible for the blossoming of lotuses.
30. Gulika (M) - Saturn's son.
31. Mrithyu (M) - Son of Mars, death
32. Kaala (M) - same as no. 15

33. Davagni (M) - forest conflagration

34. Ghora (M) - Same as no. 1

35. Yama (M) - death personified

36. Kantaka (M) - Thorn, any troublesome fellow, enemy of government or law and order

37. Sudha (B) Nectar, ambrosia, name of the ganges.

38. Amrita (B) - same as no. 17

39. Poornachandra (B) - full moon

40. Vishadagdha (M) - destroyed by venom, consumed by grief

41. Kulanasa (M) - same as no. 8

42. Vamsakshaya (M) - the decay or degeneration of the family

43. Utpata (M) - an unusual phenomenon portending calamity like an earthquake, flood, draught etc.

44. Kaala (M) - same as no. 15

45. Saumya (B) - relating to the moon, gentle, handsome, auspicious

46. Komala (B) - same as no 20.

47. Seetala (B) - Cold, moon, camphor, turpentine, sandal

48. Karaladamshtra (M) - One who has frightful teeth

49. Chandramukhi (B) - having a face like the moon

50. Praveena (B) - Clever, skillful

51. Kala Pavaka (M) - the destructive fire at the end of the world

52. Dandayudha (M) - the staff held by an ascetic (or by a brahmin)

53. Nirmala (B) - resplendent, sinless, stainless, virtuous

54. Soumya (B) - same as no. 45

55. Kroora (M) - cruel, terrible, pitiless

56. Atiseetala (B) - very cold

57. Amrita (B) - same as no. 17

58. Payodhi (B) - Ocean

59. Bhramana (M) - wandering

60. Chandra-Rekha (B) - the digit of the moon

For the even signs (sthree rasis) the counting is done in the reverse order, i.e., the 60th will become the first one, the 59th the second and so on. This kind of indepth study of the planets' positions, the rasis they are located in, will doubtless facilitate a proper interpretation.

Shodasavarga (Sixteen-fold division)

According to Parasara's Hora Sastra, there are sixteen types of division of a rasi

1. Rasi - 30° - 1
2. Hora - 15° - ½
3. Drekkana - 10° - ⅓

4. Chaturthamsa - 7° 30'- 1/4

5. Sapthamamsa - 4° 17' - 1/7

6. Navamsa - 3° 20' - 1/9

7. Dasamsa - 3° - 1/10

8. Dwadasamsa - 2° 30'- 1/12

9. Shodasamsa - 1° 52' 30"- 1/16

10. Vimsamsa - 1° 30'- 1/20

11. Chaturvimsamsa or Siddhamsa - 1° 15'- 1/24

12. Bhamsa or Sapta Vimsamsa or Nakshatramsa - 1° 6'40" - 1/27

13. Trimsamsa - 1° - 1/30

14. Chatvarimsamsa - 45' - 1/40

15. Akshavedamsa - 40' - 1/45

16. Shashtiamsa - 30' - 1/60

Out of these sixteen types of division ten have already been covered; the six not included are given below :

1. Chaturthāmsa

Every rasi is divided into four parts and they are ruled by the lords of the four angles - For example, for Mesha, the first part is ruled by the lord of Mesha, Kuja; the second part is ruled by the lord of Karkataka (4th rasi), Chandra; the third part is ruled by the lord of Thula (7th rasi), Sukra; the fourth part is ruled by the lord of

Makara (10th rasi), Sani. The deities are Sanaka, Sananda, Kumara and Sanatana respectively.

2. Vimsāmsa

The calculation of Vimsamsa (1/20 of a rasi) starts from Mesha for chara (movable) rasis, from Dhanus for Sthira (fixed) rasis and from Simha for the Ubhaya (dual) rasis. The presiding deities for the 20 Vimsamsas in purusha rasis are respectively: Kaali, Gauri, Jaya, Lakshmi, Vijaya, Vimala, Sati, Tara, Jvalamukhi, Sveta, Lalitha, Bagala mukhi, Pratyangira, Sachi, Raudri, Bhavani, Varada, Jaya, Tripura and Sumukhi. For the sthree rasis the deities are: Daya, Megha, Chinnasi, Pisachini, Dhoomavathi, Matangi, Bala, Bhadra, Aruna, Anala, Pingala, Chuchchuka, Ghora, Vaarahi, Vaishnavi, Sita, Bhuvaneshwari, Bhairavi, Mangala and Aparajita.

3. Chaturvimsāmsa or Suddhāmsa

The rasi is divided into 24 parts with each part consisting of 1° 15' The calculation conmences from the Simha rasi for the purusha (odd) rasis and from Karkataka for the sthree rasis. For the former, the ruling deities are respectively Skanda, Parsudhara, Anala, Viswakarma, Bhaga, Mitra, Maya, Antaka, Vrisha-dwaja, Govinda, Madana and Bhima. These twelve are repeated twice. For the latter (even signs) the order is reversed and repeated.

4. Bhamsa or Saptavimsāmsa or Nakshatrāmsa

The distribution of the 27 parts, each consisting of 1°6'40" commences from Mesha and other chara rasis for all the 12 signs. The presiding deities of the 27 amsās are the same as those for the 27 Nakshatras. They are: Dastra (Aswini Kumara), Yama, Agni, Brahma, Chandra, Isa, Aditi, Jiva (Brihaspati), Ahi (Rahu), Pitara,

Bhaga, Aryama, Surya, Tvashta, Marut, Sakragni, Mitra, Vasava, Rakshasa, Varuna, Visvadeva, Govinda, Vasu, Varuna, Ajapa, Ahirbudhanya and Pusha for the purusha rasis and the order is reversed for the sthree rasis.

5. Chatvarimsamsa

Each rasi is divided into 40 parts, each part consisting of an arc of 45'. The counting starts from Mesha for the Purusha rasis and from Thula for sthree rasis. The presiding deities are Vishnu, Chandra, Marichi, Tvashta, Dhata, Siva, Ravi, Yama, Yaksha, Gandharva, Kala and Varuna successively repeated for both the odd and even signs.

6. Akshavedamsa

The rasis are divided into 45 parts, each part comprising an arc of 40'. The distribution of the parts starts from Mesha, Simha and Dhanus for the chara, sthira and ubhaya rasis respectively. The presiding deities for the chara rasis are Brahma, Siva and Vishnu; for the Sthira rasis, Siva, Vishnu and Brahma; for the ubhaya rasis, Vishnu, Brahma and Siva repeated successively 15 times.

The significance of the Shodasavargas (the sixteeen types of divisions) is as follows:

1. Rasi Lagna - The physical appearance and characteristics
2. Hora - Wealth or financial status
3. Decanate or Drekkana - Brothers and sisters (Siblings or co- borns) and happiness through them
4. Chaturthamsa - Bhagya or prosperity
5. Sapthamamsa - Progeny, Children and grandchildren

6. Navamsa - wife or husband (spouse)
7. Dasama - Profession
8. Dwadasamsa - Parents
9. Shodasamsa - Conveyances
10. Vimshamsa - spiritual progress
11. Chaturvimsamsa - Academic achievements
12. Bhamsa or Nakshatramsa - strengths and weaknesses
13. Thrimsamsa - Malefic results
14. Chaturvimsamsa - Auspicious and inauspicious
15. Akshavedamsa - General indications of good and bad
16. Shashtiamsa - Good and bad

If a planet occupies the same rasi in the Rasi chart and the Navamsa chart, it is known to be in its **vargothama** which is a position of strength. Likewise, if a planet occupies good positions such as its Moolatrikona, its sign of exaltation or its own sign or rasi, in various varga charts, its strength is known to increase in due proportion.

In the shadvarga scheme, if there are two good vargas i.e., two good positions among the six charts, it is designated as **Kimsuka.** If there are three good vargas, it is called **Vyanjana;** if there are four good position it is called **Chamara;** if there are five it is known as **Chatra;** if there are six vargas i.e., good positions in all the six charts, it is called **Kundala.**

If the sapthavarga scheme is used, the above six designations are applicable to six good positions and if there are seven good positions or vargas, it is known as **Mukuta.**

In the Dasa Varga Scheme, the good vargas are called: (according to Parasara)

Parijata - for 2 good vargas (or positions of strength)
Uttama - for 3 vargas
Gopura - for 4 vargas
Simhasana - for 5 vargas
Paravata - for 6 vargas
Devaloka - for 7 vargas
Brahmaloka - for 8 vargas
Sakravahana - for 9 vargas and
Sridhama - for 10 vargas

In Sarvartha-chintamani, however, the last three names are given as Amara for 8, Iravata for 9 and Vaiseshikamsas for 10.

For the Shodasavarga, scheme, the good positions are known as:

Bhedaka	- 2
Kusuma	- 3
Nagapushpa	- 4
Kanduka	- 5
Kerala	- 6
Kalpa vriksha	- 7
Chandana-Vana	- 8
Poornachandra	- 9
Uchchaisrava	- 10
Dhanvantara	- 11
Suryakanta	- 12
Vidruma	- 13
Sakra-simhasana	- 14
Goloka	- 15

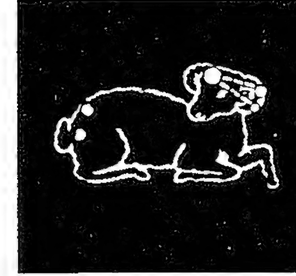
Sri Vallabha for 16 vargas

CHAPTER - III

Description of Rāsis and Grahas

RĀSIS

MESHA (ARIES) : It is blood red and yellowish in complexion and cruel. It is a fire sign. It is an odd rasi, male and rises with its back (prishtodaya). It has a prominent physique and is courageous. It is a quadruped and strong during night. It resides in the east and is related to kings; it is a Kshatriya rāsi.



It wanders in hills and forests (movable sign) and predominates in Rajoguṇa (which is the second of the three gunas, namely, Satthwa, Rajas and Tamas and is responsible for great activity in living beings). It is related to minerals. It causes bilious complaints and liver disorders. Its ruler is Kuja (Mars). Those born in Mesha Lagna will therefore be active and courageous, enthusiastic and interested in travel, if Mars is well placed and strong; if he is ill-placed they may be aggressive and domineering or overbearing.

मेषः ॥

अत्र जातः ईदृशो भवति। शेषदशायां नेत्रदुःखी दयालुः धनी गानसुखी धार्मिकः धीरः मत्स्यमांसाशी च॥ स तु पृष्ठोदयः। अस्य वर्णः आरक्तः पीतश्च। अयं क्रूरः। पित्तोष्ण स्वभावः। कान्तिरहितः। समानाङ्गः। पर्वतचारी। अल्पस्त्रीसङ्गः। अल्पसन्तानः। सुदृढः। अतिरवश्च (इति ज्योतिषम्।)

तल्लग्नजातफलं यथा।

मेषलग्ने समुत्पन्नश्चण्डो मानी धनी शुभः।
क्रोधी स्वजनहन्ता च विक्रमी परवत्सलः॥

(इति कोष्ठीप्रदीपः।)

CHARACTERISTICS OF RASIS

RASIS	MESHA	VRISHA-BHA	MITHUNA	KARKA-TAKA	SIMHA	KANYA	THULA	VRIS-CHIKA	DHANUS	MAKARA	KUMBHA	MEENA
RULER	KUJA	SUKRA	BUDHA	CHANDRA	RAVI	BUDHA	SUKRA	KUJA	GURU	SANI	SANI	GURU
COLOUR	RED	WHITE	GREEN	PINK	WHITE	VARIE-GATED	BLACK	REDDISH BROWN	TAWNY	VARIE-GATED	DEEP BROWN	BLUE
ELEMENT	AGNI	PRITHVI	VAYU	JALA	AGNI	PRITHVI	VAYU	JALA	AGNI	PRITHVI	VAYU	JALA
GUNA	RAJAS	RAJAS	TAMAS	SATTHWA	SATTHWA	TAMAS	RAJAS	RAJAS	SATTHWA	TAMAS	TAMAS	SATTHWA
CASTE	KSHATRIYA	VAISHYA	SUDRA	BRAHMIN	KSHATRIYA	VAISHYA	SUDRA	BRAHMIN	KSHATRIYA	VAISHYA	SUDRA	BRAHMIN
GENDER	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
DIRECTION	EAST	SOUTH	WEST	NORTH	EAST	SOUTH	WEST	NORTH	EAST	SOUTH	WEST	NORTH
MOVABLE, FIXED OR BOTH	MOVABLE	FIXED	BOTH	MOVABLE	FIXED	BOTH	MOVABLE	FIXED	BOTH	MOVABLE	FIXED	BOTH
FRUITFUL OR BARREN	BARREN	SEMI-FRUIT FUL	BARREN	FRUITFUL	BARREN	BARREN	SEMI-FRUIT FUL	FRUITFUL	SEMI-FRUIT FUL	BARREN	SEMI-FRUIT FUL	FRUITFUL

Those born in Mesha rāsi are likely to suffer from disorders of the eyes; they will be compassionate, wealthy, they enjoy music, are religious minded, courageous and they love to eat fish. The Mesha rasi rises with its back; it has a slightly red or yellow complexion; it is cruel, bilious in constitution; lacks lustre; well-proportioned in physique; wanders in mountain ranges; is only slightly interested in women and has limited progeny. It is firm in resolve and loud in speech.

Those born in this lagna have the following characteristics : They are fierce in temperament, are egotistic, wealthy and auspicious. He is prone to rage, harms his own people, is bold and adventurous, is helpful to others.

VRISHABHA (TAURUS) : Its complexion is white and it is feminine. It is a quadruped, has a long body and rises with its back. It is strong during night and resides in the south. It represents villages and businessmen (Vaishya). It is an earthy sign and is related to the vegetative kingdom. Its ruler is Sukra (Venus). Those born in the Vrishabha Lagna will be patient and persevering; fond of arts and preoccupied with the accumulation of wealth. If Venus is ill-placed, they may be stubborn and lazy (It is a fixed sign and hence it inclines to make them inflexible and self-willed).



वृषभः ॥

अस्य विशेषसंज्ञाः। सौम्यः। अङ्गना। युग्मम्। समः। स्थिरः। पुष्करः। निशासु ग्राम्यः। दिवा वन्यः। ह्रस्वाख्यः। पृष्ठोदयः। शीलस्वभावः। न्दरभूमिस्वामिः। वातप्रकृतिः। क्ष्वेतवर्णः। महाशब्दकरः। मध्यमस्त्रीसङ्गः। ध्यमसन्तानक्ष्च।
राशिजात एतादृग् भवति। दाता। वागदुःस्वरः। निर्भयः। परदाराभिलाषी।
(इति बृहज्जातकादयः।)

तल्लग्नजातफलम् ।

वृषलग्ने भवेज्जातो गुरुभक्तः प्रियंवदः।
गुणी कृती धनी लुब्धः शूरः सर्वजनप्रियः॥

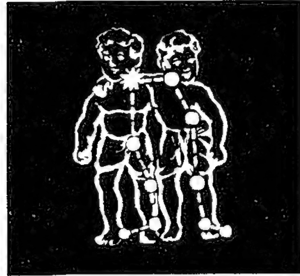
(इति कोष्ठीप्रदीपः।)

The special characteristics of this rāsi are : a benign temperament, feminine, equanimous, firm, robust, tends to be rustic during nights and during day time a denizen of the forests; short in stature, rises with its back, moral in outlook, lord of a beautiful landscape, is of a windy constitution, white in complexion, has a loud voice, moderately interested in women and has an average progeny.

Those born in this rasi tend to be generous, hoarse in voice, fearless, attracted to the wives of others.

Those born in this lagna are respectful to elders, soft spoken, well-mannered, energetic and active, wealthy, avaricious, courageous and liked by all people.

MITHUNA (GEMINI) : It has an even body with the colour of



green grass. It is a human sign, rises with its head and is strong at night. It is a male rasi, lives in the west and is an airy sign. It lives in villages and is windy in constitution. Its ruler is Budha (Mercury). Mithuna is symbolised by twins and hence signifies a dual nature. Those born in Mithuna Lagna are intelligent and versatile and are involved simultaneously in more than one project. Being windy, it tends to make them restless and go in search of intellectual stimulation.

मिथुनम् ॥

वायुप्रकृतिः हरिद्वर्णः वनस्थितं स्निग्धं मध्यस्त्रीसङ्गः मध्यमसन्तानश्च। तत्र जातो जनः मृगचक्षुः। मिष्टभाषी। कृशः वञ्चकः। धर्ममतिः। विनयभाजनं च भवति।

(इति बृहज्जातकादयः।)

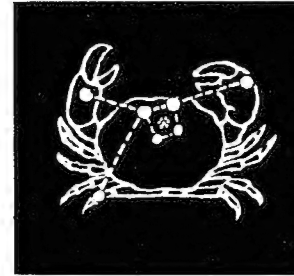
मिथुनलग्नजातफलम्।

मिथुनोदयसञ्जातो मानी स्वजनवत्सलः।
त्यागी भोगी धनी कामी दीर्घसूत्रोऽरिमर्दनः॥

(इति कोष्ठीप्रदपः।)

The characteristics of the rasi are : a windy constitution, grass green complexion, lives in gardens, affectionate, moderately interested in women and has an average progeny. Those born in this lagna have a high self-regard, are fond of their own people, are ready to sacrifice, love enjoyments, wealthy, sensuous, clever at manoeuvering and they can overcome their enemies.

KARKĀTAKA (CANCER) : Its complexion is pale red. It is a



centipede or multilegged and has a bulky body. It resides in the north and represents brahmins. It is satwic in disposition and is a feminine rasi. It rises with its feet and is strong at night. It is related to minerals and is a movable sign. It signifies water and is ruled by Chandra (Moon). Moon symbolises the mind and therefore it provides those born in the Karkātaka Lagna with a fertile imagination and an emotional disposition. Their personalities are sensitive and changeable. If ill-placed, they may be given to moodiness.

कर्कटः॥

स तु पृष्ठोदयः। श्वेतवर्णः। कफप्रकृतिः। स्निग्धः। जलचरः। बहुस्त्रीसङ्गः। बहुसन्तानश्च। अत्र जातस्य फलम्। कपटमनस्त्वं मृदुभाषित्वं मन्त्रित्वं अप्रवासित्वं अऋणित्वम।

(इति ज्योतिषम्।)

जन्मकालीनचन्द्राश्रितैतद्राशिफलम्।

श्रुतकलामलनिर्मलवृत्तयः
सुकृशगन्धजलाशयकेलयः।
किल नरास्तु कुलीरगते विधौ
वसुमतः सुमतोऽर्थिलब्धयः॥

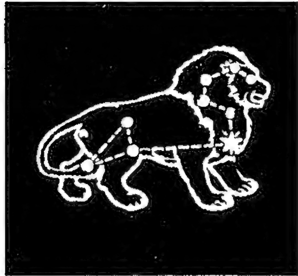
(इति कोष्ठीप्रदीपः।)

This rasi rises with its back, is white in complexion, is phlegmatic in constitution, affectionate, moves about in water, fond of women, and has a large progeny.

The characteristics of one born in this rasi are : a deceitful mind being soft spoken, diplomatic, having an aversion to travel and a tendency to borrow money.

If a person is born in this lagna with the moon occupying the Karkātaka rasi, he will possess a clean conduct, an interest in arts and learning and a love of sporting in water. He will be fond of perfumes, will have a lean physique, will be after sensuous pleasures and will seek money or wealth.

SIMHA (LEO) : It has a large, white body. It is a quadruped, masculine and rises by its head. It is strong during night and resides in the east. It resorts to forests and is related to vegetation. It is satwic and royal, being a kshatriya. It is a fixed or immovable rasi. It is fiery and is ruled by Ravi (Sun).



Those born in Simha Lagna are generous and magnanimous, constructive and inventive. They are good organisers and enjoy appreciation and praise. If the Sun has malefic aspects, they may become too authoritative and egoistic.

सिंहः॥

अग्निराशिः। पीतवर्णः। रूक्षः। पर्वतचारी। क्रूरः। महाशब्दः। अल्पसन्तानः। अल्पस्त्रीसङ्गश्च।

तत्र जातफलम्। क्रोधी। शीघ्रगतिः। हास्यवाणिः। अतिवक्ता। चञ्चलः। शीतलः। मत्स्यप्रियश्च।

(इति बृहज्जातकादयः।)

सिंहलग्ने समुद्भूतो भोगी शत्रुविमर्दनः।
स्वल्पोदरोऽल्पपुत्रश्च सोत्साही गजविक्रमः॥

(इति कोष्ठीप्रदीपः।)

This rasi is an Agni (fire) rāsi, yellow in complexion, coarse, cruel, moves about in mountains, only slightly interested in women and has a limited progeny.

Those born in this rasi are short-tempered, quick footed, laugh with derision, are loquacious, fickle-minded, cold and fond of fish.

Those who are born in this lagna enjoy life, overcome enemies, full of zeal and enthusiasm and have the strength of an elephant. They have a slim waist and a small progeny.

KANYĀ (VIRGO) : It has a medium build and is variegated in colour. It rises with its head and is strong during day time. It resides in the south and loves hill resorts. It is a human rasi, feminine in nature and represents the earth. It is a virgin and is tāmasic in disposition. It is related to the business community



and is ruled by Budha (Mercury). Those born in Kanyā Lagna are preoccupied with purity and cleanliness and tend to be critical and fastidious. They are methodical and aim at perfection. But Mercury being inconstant, they may be changeable with regard to their ideas and also circumstance. With an ill-placed Mercury, they may be overcritical and dissatisfied with themselves and with others.

कन्या॥

सा तु शीर्षोदया। दिनबला। पिंगलवर्णा। वायुप्रकृतिः। शीतलस्वभावा। शुद्धभूमिचरा। रुक्षा। श्लथाङ्गा। खटच्छब्दा। अल्पसन्ताना। अल्पपुंसंगा।

तत्र जातफलम्। वेदशास्त्रे श्रद्धावान् स्थानरोषे खेदितः भार्यायाम् सदा विरसश्च।

(इति ज्योतिषम्।)

तत्र जातफलम्।

कन्यालग्नोद्भवो मर्त्यो नानाशास्त्रविशारदः।
सौभाग्यगुणसम्पन्नः सुन्दरः सुरतप्रियः॥

(इति कोष्ठीप्रदीपः।)

जन्मकालीनचनाश्रितैतद्राशिफलम्।

युवतिगे शशिनि प्रमदाजन –
प्रबलकेलिविलासकुतूहलैः।
विमलशीलयुता जननोत्सवैः
सुविधिना विधिना सहितः पुमान्॥

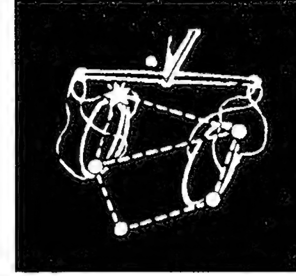
This rasi is feminine, rises with its back, strong during the day, tawny in complexion, windy constitution, cold in temperament, moves about on clean ground, coarse, well-knit physique, curt in speech, only slightly interested in men and has a small progeny.

The characteristics of those born in this rasi are : a faith in scriptures, worry regarding change in his status, quarrels with his wife constantly.

Those born in this lagna are well-versed in several branches of

learning, are full of auspicious qualities, good looking, fond of sexual pleasures.

THULĀ (LIBRA) : It is black in complexion and has a medium build. It is a biped sign, rises with its head and is strong in daytime. It is a western sign and resorts to land. It is masculine and is predominant with Rajoguṇa. It symbolises air and is related to the mineral kingdom. It is a movable rasi and is sudrā by caste. It is destructive or mischievous. It is ruled by Sukra (Venus). It is symbolised by a balance and those who are born in the Thulā Lagna are constantly seeking harmony in their lives. They are interested in arts and love beautiful objects and enjoy luxury. They find it difficult to make decisions and are preoccupied or indulgent with their spouse.



तुला।।

शिरस उदयः। नानावर्णः। निःशब्दा। वनचारिणी। अल्पसन्ताना। अल्पस्त्रीसङ्गा। समानाङ्गा। तत्र जातस्य फलम्। वक्ता विद्यावरः। स्त्रीदुःखितः। (इति जातकम्।)

तुलालग्ने पुमान् जातः सुधीः सत्कर्मतत्परः।
विद्वान्सर्वकलाविज्ञो धनाढ्यो जनपूजितः॥ (इति कोष्ठीप्रदीपः।)

वृषतुरङ्गगजक्रयविक्रयो
द्विजसुरार्चनदानमानाः पुमान्।
शाशिनि तौलिगते बहुदारभा–
ग्विभवसंचितत्रितविक्रमः॥

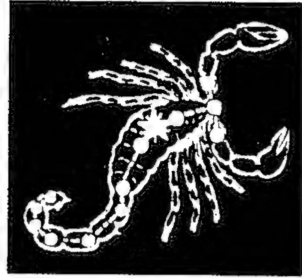
(इति कोष्ठीप्रदीपः।)

This rasi rises with its head, is of variegated complexion, is speechless, wanders in forests, has little interest in women, has a small progeny and well-proportioned physique.

Those born in this rasi are eloquent in speech, learned, suffer from women.

Those born in this lagna tend to be intelligent, scholarly, well-versed in various arts, engaged in righteous acts, wealthy and honoured by people.

VRISCHIKA (SCORPIO) : It has a reddish brown complexion



and a slender hairy physique. It is feminine. It rises with its head and is strong during the day. It is a centipede sign and resides in holes. Its direction is north and it resorts to water and land. It is related to vegetation and is a fixed sign. It symbolizes water and belongs to the brahmin caste. It is sharp and passionate. It is ruled by Kuja (Mars). People born in Vrischika Lagna are energetic and work very hard. They are business-oriented and have a fertile imagination and strong determination. They express their need for communication and relationships through sexuality. If Mars is ill-placed, it could make them ruthless and even self-destructive.

वृश्चिकः॥

स शीर्षोदयः। श्वेतवर्णः। जलराशिः। कफप्रकृतिः। जलचरः। बहुपुत्रः। बहुस्त्रीसङ्गः। चित्रतनुः। अस्य विशेषसंज्ञाः – सौम्यः। अङ्गना। युग्मम्। समः। स्थिरः। पुष्करः। सरीसृपजातिः। ग्राम्यः।

तद्राशिजात ईदृशो भवति – मौनी। मन्दगतिः। कृपालुः। कुबुद्धिः। नीचसङ्गश्च।

(इति बृहज्जातकादयः।)

तल्लग्नजातफलम्।

वृश्चिकोदयसंजातः शौर्यवानतिदुष्टधीः।
भवेद्विज्ञानसम्पन्नो विग्रही सुभगः सुधीः॥

(इति कोष्ठीप्रदीपः।)

This rasi rises with its head, is white in complexion, is a Jala (water) rasi, moves about in water, phlegmatic in constitution, greatly interested in women and has a large progeny.

Those born in this rasi are silent, slow in gait, compassionate, weak-willed and associate themselves with lowly persons.

Those born in this lagna are courageous, wicked, learned, cause dissent among friends, good looking and intelligent.

DHANUS (SAGITTARIUS) : It is of a tawny brown colour and



even build. It rises with its feet and is strong at night. It is a royal sign whose first half is biped and latter half quadruped. It is a masculine rāsi and is sāthik in temperament. It resides in the east and resorts to forest and gardens. It is human. It is ruled by Guru (Jupiter) and is splendorous. Those born in Dhanur Lagna are optimistic, frank and forthright. They have a zest for life and love travel. They are interested in religion and philosophy and like to acquire knowledge as a key to happiness.

धनुः॥

स च शीर्षोदयः। पीतः स्वर्णवर्णो वा। पर्वतचरः। महाशब्दकरः। दृढाङ्गः। रुक्षः। उष्णः। पित्तप्रकृतिः। अल्पसन्तानः। अल्पस्त्रीसङ्गः। अग्निराशिः।

एतद्राशिजातफलम्।

क्रौधी द्रुतवाक् पुण्यमतिः शुचिः प्राज्ञः सुखी सर्वलोकालापी च।

(इति जातकचन्द्रिका)

तल्लग्नजातफलम्।

धनुर्लग्ने समुत्पन्नो नीतिमान् धनवान् सुखी।
कुलमध्ये प्रधानं च प्राज्ञः सर्वस्य पोषकः॥

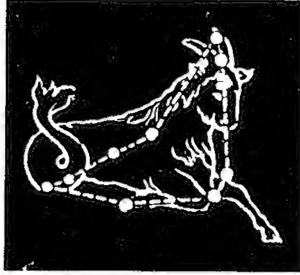
(इति कोष्ठीप्रदीपः।)

अपि च।

बहुकलाकुशलः प्रबलो महान्।
विमलताकलितः सरलोक्तिभाक्।
शशधरे हि धनुर्धरगे नरो।
धनकरो न करोति धनव्ययम्॥

This rāsi rises with its head, is golden in complexion, wanders in mountains, makes loud noise, strong in physique, coarse, hot and bilious in constitution. It is an Agni (fire) rasi. It has little interest in women and has a small progeny.

MAKARA (CAPRICORN) : It has a large body and a variegated complexion. It rises with its back and is powerful at night. Its first half is a quadruped and the lower half a footless animal moving in water. It is a feminine rasi, representing the earth and resorts to both forests and land. It resides in the south and is related to minerals. It is a movable sign and is tamasic in temperament. Its caste is Vaishya. It is ruled by Sani (Saturn). Those born in Makara Lagna are characterized by a single-minded desire and ability to achieve their goals despite numerous obstacles. They are honest and upright and make good and loyal friends. They have good organizational abilities and great perseverance. They are disciplined and reserved. If Sani is not well-placed, it may cause depression and pessimism.



मकरः॥

पृष्ठोदयः। पिंगलवर्णः। रूक्षः। भूमिचारी। शीतलस्वभावः। अल्पसन्तानः। अल्पस्त्रीसङ्गः। वातप्रकृतिः। श्लथाङ्गः।

अत्र जातस्य फलम्। सदानन्दः। पितृमातृभक्तः। श्रवणामकरजातश्चेत् बहुविवाहः।

१) रवियुक्तमकरजातफलम् – सदाटनो मित्रगणो विपक्षतां
प्रयाति नूनं धनवर्जितः स्यात्।
यद्युष्णरश्मिर्मकरोपगः स्यात्
त्प्रसूतिकाले स तु भाग्यहनः॥

२) चन्द्रयुक्तमकरजातफलम् – कलितशतभयः किल गीतवि–
त्तमरुषा सहितो मदनातुरः।
निजकुलोत्तमवृत्तिकरः परं
हिमकरे मकरे पुरुषो भवेत्॥

३) मङ्गलयुक्तमकरजातफलम् – पराक्रमप्राप्तवरः प्रतिष्ठः
सदङ्गनाप्राप्तिवराङ्गनः स्यात्।
श्रिया समेतो मकरे महीजे
प्रसूतिकाले कुलपालकश्च॥

४) गुर्वाश्रितमकरजातफलम् – स मनोरथसिद्धिमुपैति नरो
वचसामधिपे मकरोपगते।
भययुक् कुमतिः परकर्मरते।
बहुतोषयुतो मदनापदृतः॥

५) शुक्राश्रितमकरजातफलम् – अतिरतिर्जनने त्वजनने नृणाम्
व्ययभयं कृशता बहुचिन्तया।
भृगुसुते मृगराशिगते सदा
कविजने विजनेऽपि मतिर्भवेत्॥

६) शनिग्रहस्थितमकरजातफलम् – मकरोपगतः खलु भानुसुतः
कृपया सहितो नृपमानयुतः।
वरगन्धविभूषणभूषितगात्रः
तरुणीरमणः पङ्कजनेत्रः॥

(इति कोष्ठीप्रदीपः।)

It rises with its back, is tawny in complexion, coarse, cold by temperament, windy in constitution, only slightly interested in women and having limited progeny. Those born in this rāsi are always happy and are devoted to their parents. If born in the Sravana nakshatra, they will be married more than once. Those born in Makara Lagna with Ravi in the lagna, will be : always

mobile, deserted by friends, devoid of money and without luck. If Chandra is in the lagna, he is prone to colds, knows music, is gentle, fond of sex, follows the ancestral profession.

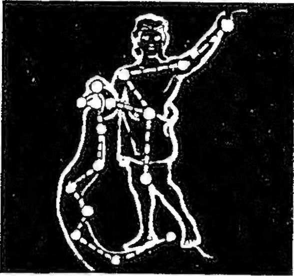
If kuja is in the lagna, he acquires status by his own effort and gets a good wife; he will be wealthy and will bring prestige to his family.

If Guru is in the Lagna : all his desires will be fulfilled, he will be happy on many counts, will be overcome by cupid, will have a mean mind and will serve others.

If Sukra is in the Lagna : he is much worried and emaciated in body, scared of expenses, loves the company of poets or solitude.

If Sani is in the lagna : he will be compassionate, will be honoured by kings, will love to decorate himself with beautiful garments and perfumes, will delight in young women and will have wide eyes.

KUMBHA (AQUARIUS) : Its complexion is deep brown and it has a medium build. It rises with its head and is very strong during the day. It is a biped and is masculine. Its temperament is tamasic. It resides in the west and resorts to deep water. It is an airy sign and is related to the vegetable kingdom. It represents the Sudra caste and is ruled by Sani (Saturn). It is an immovable sign. Those born in Kumbha Lagna are socially conscious and like to participate in group activities which aim at removing social and political injustices. They tend to be high strung, impatient and inflexible if Sani has difficult aspects.



कुम्भः॥

स तु शीर्षोदयः। चरणरहितः। मध्यसन्तानः। मध्यमस्त्रीसङ्गः। कर्बूरवर्णः।

वनचारी। वायुराशिः। स्निग्धः। उष्णः। अर्धस्वरः। वातपित्तकफप्रकृतिः। श्लथाङ्गः।

तत्र जातफलम्।

मेधावी हस्तिघोटकधनेश्वरः। दन्तपीडायुक्तः स्नेहशून्यः।

(इति ज्योतिषम्।)

जन्मकालीनचन्द्राश्रितैतद्राशिफलम्।

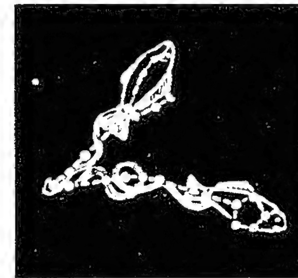
अलसतासहितोऽन्यसुतप्रियः
कुशलताकलितोऽतिविचक्षणः।
कलसगामिनि शीतकरे नरः
सदसि सज्जनमानसरोचनः॥

He rises with his head, is devoid of legs, pigeon coloured, moves about in forests, windy in constitution, affectionate, hot, having windy, billious and phlegmatic constitution, having a moderate interest in women and, an average progeny.

Those born in this rāsi are brilliant, possess horses, elephants and wealth, are troubled by their teeth and are unfriendly.

If Chandra is in Kumbha lagna, the native will be indolent, clever in arts, fond of others' children and honoured in assemblies.

MEENA (PISCES) : Its complexion is blue, it is footless and has a medium build. It rises with both head and tail and is strong at night. It rules the north and resorts to watery places. It is a watery sign and has a sathwik temperament. It is feminine and belongs to the brahmin caste. It is a human rasi and is ruled by Guru (Jupiter). People who are born in Meena Lagna are sensitive, honest and compassionate. They love the arts and are spiritually oriented. They are imaginative, intuitive and emotional. They find it difficult to express themselves clearly and are sometimes moody and



withdrawn. With an unfavourable Guru, these people could become diffident and gloomy

मीनः॥

जलजः। सैम्यः। अङ्गना। युग्मः। समः। शीर्षपृष्ठोदयः। चरणरहितः। कफप्रकृतिः। जलचारी। निःशब्दः। पिङ्गलवर्णः। अत्यन्तस्त्रीसङ्गः। बहुसन्तानः। श्लथाङ्गः। स्निग्धः। तत्र जातः अतिक्रोधनः शीघ्रगतिः अशुचिः कर्मभोगी प्रचुरविवाहश्च भवति।

(इति बृहज्जातकादयः।)

तल्लग्नजातफलम्।

मीनलग्ने समुत्पन्नो रत्नकाञ्चनपूरितः।
अल्परोमा महाप्राज्ञो दीर्घकालपरीक्षकः॥

(इति कोष्ठीप्रदीपः।)

This rasi is born in Jala (water), devoid of legs, rises with both head and back, moves about in water, tawny in complexion, soundless, gentle, well-proportioned, feminine, excessively fond of women and has a large progeny.

Those born in this rasi are very short-tempered, fast moving, unclean, enjoy work and marry many times.

Those born in this lagna are endowed with precious stone and gold, have little bodily hair, are very wise, excessively cautious and circumspect.

THE PLANETS

Just like the Rasis the planets which rule them have been endowed with human characteristics, such as caste, colour, body build, temperament and tastes in addition to lordship or power over a body part, a particular kind of place, types of vegetation or crops avocations, interests and aptitudes and diseases. They ae associated with certain metals and precious stones and gods and goddesses

CHARACTERISTICS OF GRAHAS

GRAHA	DEITY	GUNA	TATTHWA	ASPECT OF PERSONALITY	STATUS	CONSTITUTION	EYES AND BODY BUILD	DIRECTION	PERSONALITY	BODY PARTS	COLOUR AND METAL
RAVI	SHIVA	SATTHWA	AGNI	ATMA	KING	BILIOUS	GOLDEN-BROWN SQUARE-BUILD	EAST	VIGOROUS RELIGIOUS DIGNIFIED	HEAD, HEART, SPINE, BONES	RED COPPER & GOLD
CHANDRA	PARVATHI	SATTHWA	JALA	MIND	QUEEN	WINDY AND PHLEGMATIC	BEAUTIFUL EYES PLUMPY	NORTH-WEST	SOFT SPOKEN	BLOOD, BREAST, FEMALE PARTS FERTILITY	WHITE PEARL & CORAL
KUJA	SUBRAHMANYA	TAMAS	AGNI	PHYSICAL COURAGE AND STRENGTH	COMMANDER IN-CHIEF	BILIOUS	CRUEL EYES YOUNG LOOKING THIN WAIST	SOUTH	GENEROUS FICKLE	BONE-MARROW MUSCULAR SYSTEM	RED AND WHITE GOLD
BUDHA	VISHNU	RAJAS	PRITHVI	SPEECH	PRINCE	WINDY BILIOUS AND PHLEGMATIC	RED, BROAD EYES, TALL	NORTH	HUMOROUS STAMMERING	SKIN NERVOUS SYSTEM LUNGS	GREEN BRASS
GURU	BRAHMA	SATTHWA	AKASA	WISDOM	MINISTER	PHLEGMATIC	GOLDEN-BROWN HEAVY BUILD REDDISH HAIR	NORTH-EAST	INTELLIGENT	FATTY TISSUE, THIGHS, BRAIN, CIRCULATORY SYSTEM	YELLOW GOLD AND CAT'S EYE
SUKRA	LAKSHMI	RAJAS	JALA	DESIRES	MINISTER	WINDY AND PHLEGMATIC	LOVELY, KIND EYES BEAUTIFUL BODY BLACK HAIR	SOUTH-EAST	PLEASURE-LOVING HAPPY	SEMEN, EYES, KIDNEYS, GENERATIVE SYSTEM	MULTI-COLOURED SILVER, PEARL AND DIAMOND
SANI	YAMA	TAMAS	VAYU	SORROW	SERVANT	WINDY	REDDISH EYES, TALL AND EMACIATED COARSE HAIR	WEST	INDOLENT	BONES, TEETH, SINEWS, LIGAMENTS, TENDONS HAIRS, EARS	BLACK IRON AND MERCURY
RAHU	DEATH	TAMAS	—	—	—	—	DARK, TALL	SOUTH-WEST	IRRELIGIOUS GARRULOUS CONCEITED	—	BLACK
KETHU	BRAHMA	TAMAS	—	—	—	—	FIERCE, TALL, LEAN	SOUTH-WEST	WICKED SINFUL PERVERSE	—	DARK RED

whom they worship. They are also identified with different shapes, directions and distances.

Every planet has lordship over one or two rasis, one of them being a Moolatrikona and they all have a position of exaltation and debilitation in one of the rasis. The table below gives the details

Graha	Swakshetra (rasis owned)	Moolatrikona	Uchcha (exaltation)	Neecha (debilitation)
Ravi (Sun)	Simha	1^0-20^0 Simha	10^0 Mesha	10^0 Thula
Chandra (Moon)	Karkataka	3^0-30^0 Vrishabha	3^0 Vrishabha	3^0 Vrischika
Kuja (Mars)	Mesha Vrishchika	1^0-12^0 Mesha	28^0 Makara	28^0 Karkataka
Budha (Mercury)	Mithuna Kanya	16^0-20^0 Kanya	15^0 Kanya	15^0 Meena
Guru (Jupiter)	Dhanus Meena	1^0-10^0 Dhanus	5^0 Karkataka	5^0 Makara
Sukra (Venus)	Vrishabha Thula	1^0-5^0 Thula	27^0 Meena	27^0 Kanya
Sani (Saturn)	Makara Kumbha	1^0-20^0 Kumbha	20^0 Thula	20^0 Mesha

1) Aspects

All planets aspect the 3rd and 10th houses with a quarter sight; the 5th and 9th houses with half a sight; the 4th and 8th houses with three quarters of a sight and the 7th house with a full sight. In

addition to this some planets have special aspects such as :

Kuja aspects : 4th and 8th with a full sight.

Guru aspects : 5th and 9th with a full sight.

Sani, Rahu and Ketu aspect : 3rd and 10th with a full sight.

2) Ravi represents the human soul or jeeva. Chandra, the mind; Kuja, physical force and strength; Budha, speech and worldly knowledge; Guru, spiritual knowledge and intuitive skill; Sukra, cupidity, desire and worldliness; Sani, sorrow and labour.

3) Ravi is the most powerful, barring Rahu and Ketu and is in the position of a King. Chandra is the next powerful, comparable to a queen; Kuja is like a Commander-in-Chief; Budha is like a prince or heir-apparent; Guru and Sukra are like ministers; and Sani is like a servant.

4) There is a slight difference of opinion regarding their caste. Guru and Sukra are brahmins; Ravi and Kuja are kshatriyas. Chandra is a vaisya. Budha is a sudra and Sani, a chandala according to Varahamihara. Sarvartha Chintamani considers Budha also to be a Vaisya and Sani a Sudra.

5) **Planets and the deities they symbolise**

Ravi - Shiva
Chandra - Parvathi
Kuja - Subrahmanya
Budha - Vishnu
Guru - Brahma
Sukra - Lakshmi
Sani - Yama
Rahu - Death
Ketu - Brahma

It is believed that the worship of deities who represent the planets will mitigate the ill-effects caused by the ill-placed planets during their periods.

6) **Planets and their precious stones**

Ravi	-	Mānikyam (Ruby)
Chandra	-	Muktha (Pearl)
Kuja	-	Pravāla (Coral)
Budha	-	Marakatha (Emerald)
Guru	-	Pushparāgam or Pushyarāgam (Topaz)
Sukra	-	Vajram (Diamond)
Sani	-	Neelam (Sapphire)
Rahu	-	Gomedhaka (Agate)
Ketu	-	Vaidūrya (Lapis Lazuli or Turquoise)

7) **Planets, their colours and metals**

Ravi	-	Red and dark brown	-	Copper
Chandra	-	White	-	Pearls and Corals
Kuja	-	Blood red and white	-	Gold
Budha	-	Green	-	Brass
Guru	-	Yellow (like molten gold)	-	Gold and Cat's eye
Sukra	-	All colours, especially light blue or ultra marine	-	Silver, Pearls and Diamond
Sani	-	Black	-	Iron and Mercury
Rahu	-	Black		
Ketu	-	Dark red.		

The metals and minerals associated with planets would be useful in the administration of medicine. For example, diseases caused by a powerful Ravi in his period may require medicines containing copper or its compounds; diseases caused by a malefic Chandra in his period may be cured by oxides of pearls or corals; those caused by Kuja may need iron and gold compounds; those due to Sukra may respond to medicines containing oxides of silver, pearl or mercury; those caused by Sani may be cured by compounds of Iron or Mercury. Rahu is similar to Sani and Ketu to Kuja with regard to diseases and medicines required for them.

8) **Planets and stature**

Ravi and Sukra are of normal height.
Chandra, Kuja and Sani are short.
Budha, Guru and Rahu are tall.

9) **Planets, the elements they represent and their tatthwa**

Ravi	-	Agni or Fire God	-	Tejo tatthwa
Chandra	-	Varuna or Rain God	-	Jala tatthwa
Kuja	-	Agni	-	Tejo tatthwa
Budha	-	Prithvi or Earth	-	Prithvi tatthwa
Guru	-	Akasa or Space	-	Akasa tatthwa
Sukra	-	Jala or Water	-	Jala tatthwa
Sani	-	Vayu or Air	-	Vayu tatthwa

10) **Planets and their gunas**

Ravi, Chandra and Guru are Sathwik (good).
Budha and Sukra are Rajasik (Passionate)
Kuja, Sani, Rahu and Ketu are Tamasik (Slothful or dull)

11) **Planets and panchendriyas or senses they rule :**

Sani presides over the sense of Touch (Twak)
Budha rules over touch and Taste (Twak and Jihva)
Kuja governs touch, taste and Sight (Twak, Jihva and Chakshu)
Sukra rules over touch, taste, sight and Smell (Ghrana)
Guru governs touch, taste, sight, smell and Hearing (Srothra)

According to this hierarchy, Sani rules over planets which have only the sense of touch. Budha rules over lower forms of life like

oysters and snails which have only two senses, those of touch and taste. Kuja rules over slightly more evolved organisms like the insects which have three senses, those of touch, taste and sight. Sukra governs living beings having four senses, those of touch, taste, sight and smell. Guru rules over higher beings who are fully evolved like the mammals which includes the human species, who have all the five senses.

Chandra presides over the Mind and Ravi is the Soul.

12) **Planets and taste**

Ravi governs hot and pungent tastes

Chandra -	saltish	Sukra - sour
Kuja -	bitter	Sani - astringent
Budha -	All tastes	
Guru -	sweet	

13) **Planets and their Dristi (looks)**

Ravi looks above

Chandra and Guru look straight

Kuja looks sideways

Budha and Sukra look down

Sani and Rahu look obliquely

14) **Planets and their strength during day and night**

RAVI, KUJA and SANI are prishtodaya planets that rise first with their feet. They are powerful during the night.

GURU, SUKRA and RAHU are shirodaya planets which rise with their head. They are strong during the day.

BUDHA, CHANDRA and KETU are ubhayodaya planets that are powerful during both day and night.

15) **Planets and the directions they rule**

Ravi	- East
Chandra	- North West
Kuja	- South
Budha	- North
Guru	- North East
Sukra	- South East
Sani	- West
Rahu and Ketu	- South West

16) **Planets and the Ritus (seasons)**

Ravi and Kuja govern Grishma ritu	- Jyeshta - Ashadha *(May - June)*
Chandra governs Varsha ritu	- Sravana - Bhadrapada *(July - August)*
Budha governs Sharad ritu	- Aswaija - Kartika *(September - October)*
Guru governs Hemantha ritu	- Margashira - Pushya *(November - December)*
Sani governs Sishira ritu	- Magha - Phalguna *(January - February)*
Sukra governs Vasanta ritu	- Chaitra - Vishaakha *(March - April)*

A planet in lagna or the lord of drekkana indicates the season at the time of birth.

17) **Planetary periods of time**

Sani and Rahu denote 1 year

Ravi	-	Ayana or 6 months
Budha	-	Ritu or 2 months
Guru	-	Masa or 1 month

Sukra	-	Paksha or 15 days
Kuja	-	Dina or 1 day
Chandra	-	Muhurtha or 48 minutes

These periods of time also apply to the rasis which they rule. This information will be useful in horary astrology for predicting the time of occurrence of events.

18) Planets and their pace

Ravi, Kuja, Guru and Sukra are walking planets.

Chandra and Rahu are creeping planets.

Budha is a flying planet.

Sani is a limping planet.

19) Planets and garments

Ravi	-	Garments made of thick thread
Chandra	-	Fine and new clothes
Kuja	-	Rough and partly burnt or singed
Budha	-	Wet clothes
Guru	-	Ordinary and somewhat used
Sukra	-	Clothes made of strong texture
Sani	-	Torn clothes
Rahu and Ketu	-	Rags

20) Planets and abodes

Ravi - Thatched hut

Chandra and Sukra - Terraced building

Kuja and Ketu - House built with mud and bricks

Budha - Artistic house

Guru - Wooden house

Sani and Rahu - Houses built with stones

21) Planets and the substances they rule

Ravi and Sukra are moola planets, i.e., they govern the vegetable kingdom.

Chandra, Kuja, Sani and Rahu are dhatu planets, i.e., they rule over the mineral kingdom.

Budha and Guru are jeeva planets, i.e., they govern the living beings.

22) Planets and the trees and vegetables they govern

Ravi	-	Trees growing on mountains, chillies, radish, pepper etc.
Chandra	-	Coconut palm, cold substances, tender fruits and vegetables
Kuja	-	Thorny trees, ginger, grains, pulses and ground-nuts
Budha	-	Plantain trees, wet crops, brinjals, lady's fingers etc
Guru	-	Plantain trees, wet crops, roots and bulbs
Sukra	-	Fruit trees, flowering trees, climbers and creepers, exotic vegetables like cabbage, cauliflower etc
Sani	-	Palmyra trees, thorny, poisonous trees and plants, bitter vegetables, astringents, tobacco etc
Rahu and Ketu	-	Same trees as Sani rules, snake gourd, spices, garlic etc

23) Planets and the grains they govern

Ravi's	grain is	Wheat
Chandra	-	Rice
Kuja	-	Toor dhal
Budha	-	Green gram
Guru	-	Bengal gram
Sukra	-	Cow gram

Sani	-	Sesamum
Rahu	-	Black gram
Ketu	-	Horse gram

24) **Planets and the type of places they rule**

Ravi presides over places of worship like temples etc

Chandra rules over tanks, wells and water reservoirs

Kuja governs fire places, kitchens, armoury and weaponry

Budha presides over play grounds

Guru governs places where money and jewellery are kept like the treasury, banks etc.

Sukra is associated with the bedroom and the drawing room.

Sani rules over hospitals and health clinics

Rahu and Ketu preside over places where serpents and poisonous reptiles reside.

25) **Planets and the species they govern**

Ravi, Kuja and Sani govern quadrupeds
Chandra and Rahu rule centipedes
Budha, Guru and Sukra govern bipeds

26) **Planets and the distances they indicate**

Ravi and Budha indicate 8 yojanas (A yojana may be equivalent to 4-5 miles)
Chandra - 1 yojana
Kuja - 7 yojanas
Guru - 9 yojanas
Sukra - 16 yojanas
Sani - 20 yojanas
Rahu - 20 yojanas

The distances of rasis is the same as that of their lords. The distances given above will be useful in determining the distances to which a person is likely to travel, or to predict how far a thief has gone.

27) **Planets and the shapes associated with them**

Ravi - Rectangle
Chandra - Small circle
Kuja - Small drum (damaru)
Budha - Triangle
Guru - Elliptical
Sukra - Octogonal
Sani - Shape of a window
Rahu - A line

This would be useful in preparing lockets, amulets, rings or pendants to represent the planets.

28) **Planets and the body parts and processes they rule**

Ravi	-	Head, heart, spinal column, bones, man's right eye, woman's left eye.
Chandra	-	Face, breasts, blood, man's left eye and woman's right eye, uterus, ovaries, fertility.
Kuja	-	Head, chest, bone-marrow, external sex organs, left ear, muscular system, uterus, pelvis and prostate
Budha	-	Hips, skin, lungs and nervous system
Guru	-	Brain, thighs, stomach, liver, circulation of blood, fat content in the body
Sukra	-	Semen, kidneys, eyes, generative system, throat, chin, cheeks

Sani	-	Bones, teeth, muscular and nervous systems, hair and ears

29) **Planets and diseases**

Ravi	-	Fever, liver disorders, heart complaints, eye diseases, dental complaints, neuralgias and skin disease
Chandra	-	Disturbances with sleep, diseases of lungs, mental disorders, digestive disturbances, impurity of blood, danger from water
Kuja	-	Bilious complaints, bone-marrow diseases, excessive heat, small-pox, ulcers
Budha	-	Mental diseases, skin diseases, anemia, liver complaints
Guru	-	Appendicitis, phlegmatic disorders, ear troubles, liver disorders, growths and cysts.
Sukra	-	Anemia, liver and bilious complaints, sexual disorders, genito-urinary diseases, skin troubles, eye infections, ovarian problems
Sani	-	Paralysis, rheumatism, stomach disorders, bodily deformity, cerebral complaints, gall stones, trouble with teeth, weak knees, bones.
Rahu and Ketu	-	Epidemics, hysteria, epilepsy, cancer, dropsy, leucoderma, leprosy, diseases caused by poisons and toxins

30) **Planets and the principles they represent**

Ravi represents heat, light and physical evolution

Chandra represents mental evolution

Kuja denotes physical force and bodily energy

Budha signifies mental vigour and abstract thinking

Guru represents intellectual evolution and aesthetic appreciation

Sukra is related to feelings and emotions and personal charm or magnetism

Sani represents the time and life principles

Rahu and Ketu denote destructive forces or principles of disintegration and dissolution leading to emancipation

31) **Planets and the branches of knowledge**

Ravi represents vedic learning, medicine and alchemy

Chandra is connected with aesthetic pursuits, fine arts and textiles

Kuja is concerned with culinary sciences, war or defence services, history and engineering.

Budha is related to pure mathematics, astronomy, accounts and drawing.

Guru is associated with philosophy, psychology, yoga, spiritual knowledge and wisdom.

Sukra is connected with naval sciences, (marine engineering), law, literature, poetry, music, foreign languages, logic, grammar etc.

Rahu and Ketu are related to drama, magic, buffoonery etc.

The following is a comprehensive list of characteristics of each of the planets.

RAVI (SUN) :

He is the lord of Simha rasi, his moolatrikona is 0° -20° Simha, exalted in Mesha 10° and debilitated in Thula 10°, aspects the 7th

house, represents the Soul, has the status of a King or Head of state (or the Government), a kshatriya, masculine, his day of the week is Sunday, his god is Shiva, gemstone is ruby, colour is red and metal is gold and copper. He is of normal height, has reddish eyes, a square build, broad shoulders, limited hairs and of a bilious constitution. He is fiery, he is symbolised by Agni or the fire god, his tatthwa is Tejo tatthwa, he is of Saatthwik temperament (guna), he governs hot and pungent taste, he looks above (dristi), he is strong at night, he rules the east, he is associated with the grishma ritu (summer), his time period is 6 months (ayana), he is a walking planet, his clothes are made of thick or coarse thread, his abode is a thatched hut, he rules the vegetable kingdom, he governs trees growing in hilly regions and plants bearing pungent fruits, chillies, radish, pepper etc., his grain is wheat, he presides over places of worship, he is the lord of quadrupeds, he indicates 8 yojanas, he is represented by a rectangle, the body parts rules by him are the heart and spine, head, the right eye of man and the left eye of woman, bones, spleen, throat and brain. The diseases are fever, head ache, liver disorders, heart complaints, eye diseases, dental complaints, neuralgias and skin diseases. He stands for physical evolution and principles of heat and light. He represents vedic learning, religious sacrifices, astrology, medicine and alchemy. He signifies the self, father, career, power, dignity, authority, good fortune, health and vigor. If he is well-placed there will be optimism, generosity, brilliance, individuality and warmth. If ill-placed, there will be arrogance, egoism, irritability and jealousy.

CHANDRA (MOON) :

He is the lord of Karkataka, moolatrikona is 3° - 30° Vrishabha, exalted in Vrishabha 3° and debilitated in Vrischika 3°, aspects the seventh house, represents the Mind, has the status of a queen, is a

vaisya, feminine, his week day is Monday, goddess is Parvathi, gemstone is pearl, colour is white. He has a short body, thin and round, young and old, lean and white, fine lovely eyes, thin black hair, soft voice, mild in temperament. He has a windy and phlegmatic constitution. He represents Varuna or the rain god, has a Jala tatthwa, a saatthwik temperament (guna) and presides over the mind. He governs the saltish taste, looks straight (dristi), is strong during both day and night. He is the lord of the north western direction and the varsha ritu (rainy season). He denotes a muhurtha (48 minutes), his pace is that of a creeping planet, he is associated with fine, new clothes and a terraced building. He rules the mineral kingdom and the species of centipedes. He governs coconut palm, plantain trees, tender fruits, flowers and vegetables, cold substances (food and drinks), rice, milk products like curds, butter and ghee, honey and sugarcane. He presides over water reservoirs, tanks and wells, he denotes 1 yojana and is represented by a small circle. He rules over the face, breasts, blood, man's left eye and woman's right eye, uterus, ovaries and the ability to conceive. The diseases related to him are sleep disturbances, diseases of lungs, mental and cerebral disorders, digestive troubles, diseases caused by impure water, like cholera, and impurity of blood. He stands for mental evolution, aesthetic pursuits, fine arts and textiles. He has to do with matters relating to the mother, home, family, infancy, bodily health and beauty. The professions are those related to shipping, sea, water products, pearls, corals, agriculture and cattle. He symbolises changeability in moods, residence and career, heart, understanding, receptivity and tenderness.

KUJA (MARS) :

He is the lord of Mesha (Aries) and Vrischika (Scorpio), his moolatrikona is 1° - 12° Mesha, exalted in Makara 28° and debilitated

in Karkataka 28°, aspects the 4th, 7th and 8th houses, represents physical force and strength, has the status of a commander-in-chief, he is a kshatriya, masculine, his day of the week is Tuesday, god is Subrahmanya, gemstone is coral, colour is red and metal is gold. He has sharp and cruel eyes, a young body, with a slender waist, shining curly hair, an unsteady mind, wrathful but generous, of bilious constitution, short stature, his element is Agni, he is of tejo tatthwa, tamo guna, he rules the sense of sight, and bitter taste, he looks sideways (dristi), he is strong at night, he governs the southern direction, he is related to the grishma ritu (summer), he denotes a dina (one day), he has a walking pace, his clothes are rough and partly burnt, his house is built with mud and bricks, he rules the mineral kingdom, he is the lord of thorny trees, grains, pulses, groundnuts, ginger and toor dhal, he governs fire-places, kitchens, weapons, armoury, kilns, brick-making, the species he rules is that of quadrupeds, he indicates a distance of 7 yojanas, he is represented by a small drum (damaru). The body parts connected with him are the head, chest, bone-marrow, external sex-organs, left ear, muscular system, uterus, pelvis and prostrate. The diseases caused by him are excessive heat, small pox, ulcers, bleeding, fire accidents, wounds, bilious complaints and bone-marrow diseases. He represents physical force and bodily energy. He is concerned with culinary sciences, war or defence services, history and engineering. The professions relating to him are goldsmiths, hunters, military, dentists, surgeons, butchers and barbers. Wealth is acquired through metals, gold, battles, cooking, land acquisition, spying and thieving. He has to do with younger siblings, paternal relations, physical energy, courage, animal instincts and desires. He stands for ambition, self-confidence, prowess and combativeness.

BUDHA (MERCURY) :

He is the lord of Mithuna (Gemini) and Kanya (Virgo), his moolatrikona is 16° - 20° Kanya, exalted in Kanya 15° and debilitated in Meena 15°, aspects the 7th house, represents speech and worldly knowledge, he has the status of a prince, he is a vaisya, a female hermaphrodite, his day of the week is Wednesday, his god is Vishnu, gemstone is emerald, his colour is green and metal is brass. He is tall, full of nerves, pleasant in speech, has red and broad eyes, fond of fun, has an impediment in speech, he is of a bilious, windy and phlegmatic constitution. He is of prithvi tatthwa, rajo guna, rules the sense of smell and has a mixed taste, he looks down (dristi), he is powerful both day and night, he governs the northern direction, he is associated with the sharad ritu, he denotes a time span of two months (ritu), his pace is fast, he is a flying planet, he wears wet clothes, he lords over living beings. He rules wet crops, plantain trees and also fruitless trees, vegetables like the brinjals and lady's fingers, his grain is green gram. He presides over play grounds and governs bipeds. He denotes 8 yojanas and he is symbolised by a triangle. The parts he rules are the hips, lungs, skin and the nervous system. The diseases associated with him are mental derangement, skin diseases, anaemia and liver complaints. He represents mental vigour and abstract thinking. He is concerned with pure mathematics, astronomy, accounts, drawing, trade, architecture, education and learning, eloquence, fine arts, dexterity in speech, aptitude for acquiring knowledge and mechanical skill. The professions he guides are salesman, agents, orators, linguists and the like. Wealth is acquired through poetry, scriptures, clerical work, astrology, vedas and mantras. He is connected with maternal uncle, relatives and friends.

GURU (JUPITER) :

He is the lord of Dhanus (Sagittarius) and Meena (Pisces), his moolatrikona is 1° - 10° Dhanus, he is exalted in Karkataka 5° and debilitated in Makara 5°, he aspects the 5th, 7th and 9th houses. He represents spiritual knowledge and intuitive skills, he has the status of a minister, he is a brahmin by caste and masculine. His day of the week is Thursday, god is Brahma, gem is pusparagam (topaz), colour is yellow. He has a big body of yellowish hue, brown eyes and hairs, he has an elevated chest and is tall and fat, his constitution is phlegmatic. He represents the akasha tatthwa (space), sathwa guna, sense of hearing, sweet taste and cold food and drinks. He has a straight forward look (dristi), is strong during day time, rules the north-eastern direction, is related to the hemantha ritu (winter), he denotes one month (masa), he has a walking pace, his clothes are ordinary and somewhat used, his metal is gold, he governs living beings (jeeva). He is the lord of plantain trees, fruit-bearing trees, wet crops, roots and fruits. His grain is bengal gram. He rules over places where money and jewellery are kept such as the treasury and bank, he governs the bipeds, he indicates a distance of 9 yojanas and is represented by the elliptical shape. The body parts associated with him are the stomach, brain and liver and the processes like the circulation of blood in the arteries and the fat content in the body. The ailments which are referred to him are liver complaints like jaundice, injuries, hernia, appendicitis, skin diseases, ear troubles, growths and cysts. The professions that are associated with him are those connected with education, law, religion, philosophy and banking. Wealth is acquired through brahmins, moral and religious pursuits. Guru represents intellectual evolution and aesthetic sensibilities. He is a preceptor, a master, who communicates spiritual knowledge and ancient wisdom. He is responsible for prosperity, physical development, health and progeny. He bestows nobility, a love of honesty and integrity, an interest in abstract, intellectual, artistic and spiritual matters. He gives honours and titles, wealth and wisdom.

SUKRA (VENUS) :

He is the lord of Vrishabha (Taurus) and Thula (Libra), his moolatrikona is 1° - 5° Thula, exalted in Meena 27° and debilitated in Kanya 27°, he aspects the 7th house, represents cupidity, desires and worldliness, he has the status of a minister, he is a brahmin by caste and feminine, his day of the week is Friday, goddess is Lakshmi, his gem stone is diamond, silver and pearls. He is multicoloured. He has a beautiful body, black curly hair, green, lovely and broad eyes, limbs and body are huge, he has a windy and phlegmatic constitution, he is of normal height. He represents jala (water) tatthwa, rajo guna, presides over the sense of smell and sour taste, he looks down (dristi), he is strong during daytime, he rules over the south-east, he governs the vasanta ritu (spring), he indicates a paksha (15 days), he has a walking pace, his clothes are of strong texture, his house is a terraced building, he governs the vegetable kingdom. He is the lord of fruit trees, flowering trees, climbers and creepers, exotic vegetables like the cabbage, cauliflower etc, his grain is the cow gram. He is associated with the drawing room and the bed-room, he governs the bipeds. He indicates a distance of 16 yojanas and is represented by the octogonal shape. The body parts and processes he rules over are the kidneys, eyes, the generative system, throat, chin, cheeks and the semen. The diseases which are related to him are anaemia, liver and bilious complaints, sexual disorders, genito-urinary diseases, skin troubles, eye infections and ovarian problems. Sukra represents feelings and emotions, personal charm and magnetism. He is connected with naval sciences like marine engineering, law, literature, poetry, music, dance drama,

foreign languages, logic and grammar. The professions he governs are those of a musician, film-maker, actor, transport worker, jeweller, merchant, weaver, tailor, doctor and politician. Wealth is acquired through women's merchandise, animals, music and dance, poetry, silver and silk. Sukra has to do with wives, vehicles, ornaments, love affairs and pleasure. He epitomizes the aesthetic and sensual aspects of life, the desire for worldly enjoyments.

SANI (SATURN) :

Sani is the lord of Makara (Capricorn) and Kumbha (Aquarius); his moolatrikona is 1°-20° Kumbha, exalted in Thula 20° and debilitated in Mesha 20°, aspects the 3rd, 7th and the 10th houses, he represents sorrow and labour, he has the status of a servant and he belongs to the sudra caste and is a male hermaphrodite. His day of the week is Saturday, his god is Yama, his gemstone is neelam (sapphire), his colour is black, and the metals are iron and mercury. Sani is lazy, has deepset eyes of a golden colour, a thin and tall body, full of arteries and veins, large teeth, stiff hair, dark and lame, he has a windy constitution. He represents Vayu (air) tatthwa, he is tamasik (guna), he rules the sense of touch and the astringent taste, his look (dristi) is oblique, he is strong at night, he governs the western direction and the sishira ritu. He denotes one year (samvatsara), he is a limping planet and represents torn clothes and a house built with stones. He governs the mineral kingdom, thorny and poisonous trees and plants, the palmyra trees, bitter and astringent vegetables, tobacco, cotton; his grain is sesamum. He rules over hospitals and health clinics, burial grounds and dumping heaps, he governs the quadrupeds. He denotes a distance of 20 yojanas and is symbolised by the shape of a window. The body parts and processes he rules are the bones, teeth, hair, ears and the muscular and nervous systems. The diseases that are associated with him are paralysis, rheumatism,

stomach disorders, cerebral complaints, gall stones, troubles with teeth, bones, knees and bodily deformities. He is related to astrology, medical sciences, alchemy, biology and physical sciences. The professions may involve working with metal, iron, wool or leather products, taming of wild beasts, travelling in foreign countries. They may include an executioner or a butcher, blacksmith, oil monger and servant. Wealth is acquired through roots and fruits, servants, sculpture, woods. Sani has to do with longevity, death, fear, misery, sickness, misfortune, servitude, captivity and poverty. He is also concerned with a person's life and livelihood, cause of death and adversity. If the planet is well-placed, he may bestow qualities like prudence, frugality, self-control, loyalty and steadfastness, perseverance, industriousness and patience. If he is ill-placed, there may be laziness, indolence, depression, cruelty or indifference.

RAHU (NORTH NODE) :

Rahu owns Makara (Capricorn) and is exalted in Vrishabha and Mithuna (Taurus and Gemini), debilitated in Vrischika (Scorpio) and Dhanus (Sagittarius), aspects the 3rd, 7th and 10th houses. He is considered to be a female. He belongs to a low caste, his god is Death, gem stone is gomedhaka (agate), his colour is black. His head is black and he is tall. He represents the tamoguna, his sight (dristi) is oblique, he is strong during daytime, he rules the south-west direction, he denotes one year, he is classified as a creeping planet, his clothes are rags, his abode is built of stones, he governs the mineral kingdom, his grain is black gram, he rules over thorny trees and plants, cotton, bitter vegetables, snake gourd, drumstick, jack fruit, onions, garlic and other spices. He presides over places where serpents and other poisonous reptiles reside, like the anthills etc. He rules over centipedes, he indicates 20 yojanas, he is

represented by a line. He is associated with diseases like rheumatism, epilepsy, hysteria, cancer, dropsy, leucoderma, leprosy, eczema, carbuncle, epidemics and diseases caused by poisons and toxins. He governs professions involving dance, music, drama, buffoonery, magic, the theatre, doctor of poisons, hunter, snake charmer and the like. He represents destructive forces or principles of disintegration, evil actions like thieving, murder, dacoity, cheating, impersonation and similar antisocial behaviour, he is also connected with alcoholism, imprisonment and so on. He is irreligious, garrulous and conceited. He signifies the paternal grand parents. If he is well-placed he will bestow power and material success.

KETU (SOUTH NODE) :

He is the lord of Mesha (Aries), is exalted in Vrischika (Scorpio) and Dhanus (Sagittarius) and debilitated in Vrishabha (Taurus) and Mithuna (Gemini), aspects the 3rd, 7th and the 10th houses. He belongs to a low caste and is a eunuch, his god is Brahma, his gem stone is vaidurga (lapis lazuli or turquoise), his colour is dark red. He is red, fierce in look, inhales smoke, has bruised limbs, is tall lean and malicious. He is tamasik, rules over the sour taste, he is strong during both day and night, he rules the south west direction, his clothes are rags, his abode is built with mud and bricks. He rules over the same trees and vegetables as Rahu, his grain is horse gram, like Rahu, he also presides over places where snakes and poisonous reptiles reside, he is associated with the same diseases like Rahu such as epidemics, hysteria etc, in addition to accidents, death in battle-field, self-immolation or prosecution. He also represents evil forces, sinful actions, sexual aberrations and the professions relating to tanneries, kilns, butchery and the like. He stands for hardships and isolation. If he is well-placed, he will bestow a spiritual and

meditative influence on the native and incline him towards renunciation and emancipation. He signifies the maternal grand parents.

The relationship between the Planets :

According to some,

Guru is the friend of	Ravi
Guru and Budha are friends of	Chandra
Sukra and Budha are the friends of	Kuja
Chandra, Kuja, Guru, Sukra and Sani are the friends of	Budha
Ravi, Chandra, Budha, Sukra and Sani are the friends of	Guru
Kuja, Budha, Guru and Sani are the friends of	Sukra
Budha, Guru and Sukra are the friends of	Sani

But according to Sathyacharya, a planet's friends are the lords of the 2nd, 4th, 5th, 8th, 9th and the 12th houses from his Moolatrikona sign, as well as the lord of the sign in which he is exalted, provided they are not also the lords of the other houses. The remaining planets are his enemies. Taking Ravi as an example, we find that Simha is his Moolatrikona house. The 2nd, 4th, 5th, 8th, 9th and 12th houses from Simha are Kanya, Vrischika, Dhanus, Meena, Mesha and Karkataka. Their lords are respectively, Budha, Kuja, Guru, and Chandra. Ravi is in exaltation in Mesha and Kuja is its lord. Eliminating the repetitions, we get Budha, Kuja, Guru and Chandra. The lords of the other six houses are, Sukra (Thula and Vrishabha), Sani (Makara and Kumbha), Budha (Mithuna) and Ravi himself, who is the lord of Simha. Budha figures in both the

lists and therefore he is neither a friend nor an enemy, he becomes neutral. We, therefore arrive at the following list :

	Friends	*Enemies*	*Neutral*
Ravi:	Kuja, Guru Chandra	Sukra Sani	Budha

Following the same procedure for the other planets, we get the following table :

Planet	*Friends*	*Enemies*	*Neutral*
Ravi	Chandra, Kuja, Guru	Sukra, Sani	Budha
Chandra	Ravi, Budha	—	Kuja, Guru, Sukra, Sani
Kuja	Ravi, Chandra, Guru	Sukra, Sani	Budha
Budha	Ravi, Sukra	Chandra	Kuja, Guru, Sani
Guru	Ravi, Chandra, Kuja	Sani	Budha, Sukra
Sukra	Budha, Sani	Ravi, Chandra	Kuja, Guru
Sani	Sukra, Budha	Guru	Ravi, Chandra, Kuja

In addition to the above relationships, in a horoscope the planets which occupy the 2nd, 3rd, 4th, 10th, 11th and 12th houses from a particular planet are the friends of that planet and the rest are his enemies *for the time*. Further, the planets occupying the exaltation sign of this particular planet are also his friends. Combining the natural relationships with those that obtain due to their positions at the time of birth, we get five kinds of relationships between the planets - Atimitra (great friend), Mitra (friend), Sama

(Neutral), Satru (enemy) and Atisatru (great enemy) as follows

Natural relationship	*Temporal*	*Resultant*
Mitra +	Mitra	Atimitra
Satru +	Satru	Atisatru
Sama +	Mitra	Mitra
Sama +	Satru	Satru
Mitra +	Satru	Sama

CHAPTER IV

Description of Nakshatras and Bhāvas

Just as the rāsis and grahas (planets), the nakshatras also have been classified into different groups on the basis of their characteristics and attributes.

1) Sex of the nakshatras:

Male : Ashwinī, Punarvasu, Pushyami, Hasta, Anūrādhā, Sravana, Poorvābhādra and Uttārabhādra

Female : Bharaṇī, Krittikā, Rohinī, Aardra, Aasleshā, Makha, Pubba, Uttara, Chitra, Swaathi, Vishākhā, Jyeṣhṭa, Poorvaashaadā, Uttaraashada, Dhaniṣṭā and Revathi.

Neuter : Mrigashira, Moola, Shathabhisha.

This would be helpful in predicting the sex of the progeny, by determining in which star constellation, the lord of the 5th house is situated and in which rasi and the planet (Uḍudasā lord) ruling that star (nakshatra).

2) Gaṇḍāntha nakshatras:

The nakshatras (asterisms) which commence with a rasi or end with a rāsi are known as gandāntha nakshatras. They are: Aswinī (Mesha), Makha (Simha) and Moola (Dhanus) belonging to the former category and Āaslesha (Karkātaka), Jyestha (Vrischika) and Revathi (Meena).

3) Sristi, Sthithi and Laya nakshatras:

The nakshatras are divided into groups of three serially and the first nakshatras belongs to the Sristi group the second to the Sthithi category and the third to the Laya or Samhara group.

SRISTI	STHITHI	LAYA
Ashwinī	Bharaṇī	Krittika
Rohinī	Mrigashira	Aardra
Punarvasu	Pushya	Aaslesha
Makha	Pubba	Uttarā
Hasta	Chitra	Swaathi
Vishaakhā	Anūrādhā	Jyeṣṭha
Moolā	Poorvaashaada	Uttaraashaada
Sravaṇa	Dhaniṣhṭā	Shatabhishā
Poorvaabhaadra	Uttaraabhaadra	Revathi

4) Durithāmsa nakshatras:

The third and fourth quarters of Samhara nakshatras are known as durithamsa and are believed to be unfavourable.

5) Abhukta Moolā nakshatra:

The last ghati (24 minutes) of Jyeshta and the first two ghatis (48 minutes) of Moolā are called Abhukta Moolā. Children born during that period are believed to bring misfortune to the father unless the planets are propitiated by the performance of certain rites.

6) Adhomukha-nakshatras:

Bharaṇī, Krittikā, Āasleshā, Makha, Pubba, Vishaakhā, Moolā, Poorvaashaadha and Poorvaabhaadra look downwards.

7) Vaināsika nakshatra:

The 22nd nakshatra from one's birth nakshatra is known as the vaināsika nakshatra, which should be avoided for auspicious events.

8) Tatthwas of Nakshatras:

Prithvī	- Ashwinī, Bharanī, Krittikā, Rohinī, Mrigashirā
Jala	- Āardrā, Punarvasu, Pushya, Aasleshā, Makha, Pubba
Tejo	- Uttarā, Hasta, Chitra, Swaathi, Vishaakha, Anūrādhā
Vayu	- Jyeṣṭā, Moolā, Purvāshaadhā, Uttaraashaadhā, Sravana
Akasa	- Dhaniṣṭa, Shatabhisha, Poorvaabhaadra, Uttaraabhaadrā and Revathī.

When the planets and the nakshatras in which they are situated are of the same tatthwa, their effects are unmodified; but if they belong to dissimilar or conflicting tatthwas, their effects will be modified. For example, if Buddha, who belongs to Prithvi (earth) tatthwa, is situated in the 5th house and in Dhaniṣṭa which is of Ākāsa tatthwa, his capacity for offering progeny is curtailed as prithvi and akasha are diametrically opposed to each other. If Sukra, who belongs to Jala tatthwa is the lord of the 7th house and is situated in the nakshatra swaathi, which is of Tejo tatthwa, the native's chances of conjugal happiness are blasted as water and fire are inimical to each other.

9) Nakshatras and the Directions:

Krittikā, Rohinī, Mrigashirā	- Central regions
Aardrā, Punarvasu, Pushya	- Eastern regions
Aaslesha, Makha, Pubba	- South-eastern regions
Uttarā, Hasta, Chitra	- Southern regions
Swaathi, Vishaakhā, Anūrādhā	- Southwest regions
Jyeshta, Moolā, Poorvaashaadā	- Western regions
Uttaraashaada, Sravana, Dhaniṣhṭa Shathabhisha, Poorvaabhaadra	- North-western regions
Uttaraabhaadra	- Northern regions
Revathī, Ashwini, Bharanī	- Northeastern regions

The effects of planets at birth and in transit will occur in the regions or areas indicated by the nakshatras in which they are situated, or the rasis or the planets themselves, depending on which of the three is most powerful - the planets, rāsis or the nakshatras (or their lords).

10) Nakshatras and their caste:

Krittikā, Pubba, Poorvaashaada, Poorvaabhaadra	- Brahmins
Pushya, Uttara, Uttaraashaada, Uttaraabhaadra	- Kshatriyas
Ashwini, Punarvasu, Hasta, Abhijit	- Vaishya
Rohini, Makha, Anūradhā, Revathi	- Sudras
Jyeshta, Mrigashirā, Chitra, Dhanishta	- Servant class
Aardra, Swaathi, Shathabhisha, Moola	- Butchers
Bharani, Aaslesha, Visaakha, Sravana	- Chandalas.

11) Nakshatras and their nature:

Rohini, Uttara, Uttaraashaada, Uttaraabhaadra are fixed. Sravana, Dhanishta, Shathabhisha, Hasta, Swaathi are movable. Aardra, Aslesha, Jyeshta, Moola are hot (thrisna). Bharani, Pubba,

Poorvashada, Makha, Poorvaabhaadra are ferocious. Aswini, Pushya, Hasta are light (laghu). Mrigashira, Chitta, Anuradha, Revathi are soft. Krittika, Vishaakha are soft and hot.

During the period of a planet situated in a particular star, effects will be felt according to the above characteristics.

12) Nakshatras and the parts of the body that they rule.

Nakshatra	Body part	Nakshatra	Body part
1. Krittika	Head	15. Anuraadha	Stomach
2. Rohini	Forehead	16. Jyeshta	Right side of trunk
3. Mrigashira	Eye brows	17. Moola	Left side of trunk
4. Aardra	Eyes	18. Poorvaashaada	Back
5. Punarvasu	Nose	19. Uttaraashaada	Waist
6. Pushyami	Face	20. Sravana	Sex organs
7. Aaslesha	Ears	21. Dhanishta	Anus
8. Makha	Lips and Chin	22. Shathaabhisha	Right thigh
9. Pubba	Right hand	23. Poorvaabhaadra	Left thigh
10. Uttara	Left hand	24. Uttaraabhaadra	Shins
11. Hasta	Fingers	25. Revathi	Ankles
12. Chitra	Neck	26. Ashwini	Upper part of feet
13. Swaathi	Chest	27. Bharani	Soles
14. Vishaakha	Breasts		

This information is useful in predicting the location and spreading of disease. The lord of the 6th house indicates disease and his placement in the Rasi Chakra and Navamsa Chakra would reveal the locations of the disorder and how it is likely to spread.

The following are the characteristics of those born when Chandra transits the various nakshatras at the time of their birth. The effects will fully come to pass only if the moon is powerful.

1. Ashwini:

The constellation known as Ashwini is of the shape of a horse's head, composed of three stars and its presiding deity is a man riding a horse, The god is Ashwini devas, caste is Vaisya, sex is male, Prithvi tatthwa, North regions, upper part of the feet; is represented by Garuda. The person born in this constellation 'will be fond of ornaments, will be of fine appearance, will be popular, skilled in work and intelligent.



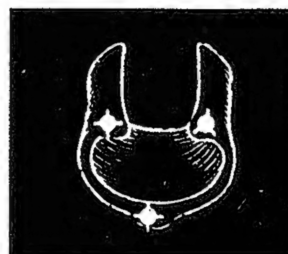
अश्विनीः

सदैव देवाभ्युदितो विनीतः सत्वान्वितः प्राप्तसमस्तसंपत्।
योषा विभूषात्मजभूरितोषः स्यादश्विनीजन्मनि मानवस्य॥

The person born in Ashwini is humble by nature, endowed with capabilities and obtains all kinds of prosperity. He is fond of ornaments and is made happy by his children

2. Bharanī

The constellation of Bharanī consists of three stars in a triangular shape and its presiding deity is Yama. It belongs to the Chandala caste, sex is female, Prithvi tatthwa, North-east regions, soles of the feet; is represented by the crow.



The person born in this constellation will

be successful at work, truthful, free from diseases, able and free from grief.

भरणीः

सदापकीर्त्रि र्हि महापवादो
नानाविनोदैश्च विनीतकालः।
जले विलासी चपलः खलु स्यात्
प्राणिप्रणीतो भरणीषु जातः॥

The person born in Bharani becomes notorious and is condemned by people; he spends his time in various kinds of pleasures; he is particularly fond of water-sports and he is fickle-minded.

3. Krittika

The constellation of Krittika is in the form of a fire-flame consisting of six stars and its presiding deity is Agni. It belongs to the Brahmin Caste; it is a female; of Prithvi tatthwa; Central region, the body part is head and it is represented by a peacock. The profession of those born in this constellation has to do with fire such as pottery, smithy, priests who perform sacrificial rites etc.

The person born in Krittika 'will be a glutton, fond of the wives of other men, of bright appearance and of widespread fame.

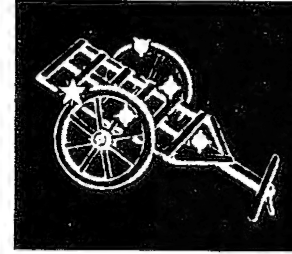
कृत्तिका

क्षुधाधिकः सत्यधनैर्विहीनो।
वृथाटनोत्पन्नमतिः कृतघ्नः।
कठोरवाक् चाहितकर्मकृत् स्यात्
चेत् कृत्तिकायां मनुजः प्रसूतः॥

The person born in Krittika is always hungry, devoid of truth and wealth, wanders about aimlessly, is ungrateful, is harsh in speech and indulges in deeds which are harmful to others.

4. Rohini

The constellation of Rohini is in the form of a fish, consisting of five stars and its presiding deity is Brahma. It belongs to the Sudra caste; it is a female; it is of Prithwi tathwa; central region; the body part is the forehead. Persons born in Rohini will be wealthy, devout, will possess cattle and wealth derived from mountain produce; yogis, rulers or farmers.



The person born in this constellation 'will be truthful, will not covet the property of other men, will be of clean habits, of sweet speech, of firm views and of fine appearance.'

रोहिणी

स्याद्धर्मकार्ये कुशलः कुलीनः
सुचारुदेहो विलसत्कलेबरः।
स्मराग्निनाकुलिताखिलाशयो
यो रोहिणीजः स धनी स मानी॥

The person born in Rohini is skilled in the performance of virtuous deeds; well-mannered; well-proportioned in body and is impressive in appearance. He is highly passionate and amorous; he is wealthy and proud.

5. Mrigashira

The constellation of Mrigashira is in the form of a cat's foot, consisting of three stars and its presiding deity is Chandra. It



belongs to the servant class, it is a eunuch; of Prithvi tatthwa; central region; the body part is eyebrows and is represented by quadrupeds. The professions are: performers of yagas, revered men, writers, painters and singers; they will be fond of perfumes, dresses, ornaments, fruits and flowers, precious stones, wild beasts, birds and deer.

The person born in this constellation 'will be of firm principles, will be able, timid, of good speech, of active habits, rich and will indulge in sexual pleasures.

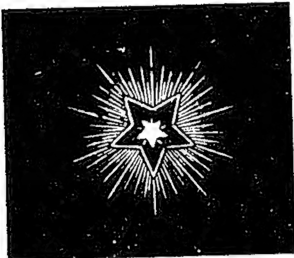
मृगशिरः

शरासनाभ्यासरतो विनीतः
सदानुरक्तो गुणिनाँ गुणेषु।
भक्तानुपस्नेहभरेण पूर्णः
सन्मार्गवर्ती मृगजन्मभागी।।

The person born in Mrigashira is interested in archery; is humble and affectionate, is well-mannered and devout; he is virtuous in conduct.

6. Aardra

The constellation of Aardra is like a lotus or a gem consisting of a single bright star and its presiding deity is Siva or Rudra. It belongs to the butcher caste; it is a female; of Jala tatthwa; eastern regions; the body part is eyes and it is represented by whole grains. Those born in this constellation will be oil-mongers, washermen, thieves, people practising blackmagic, cruel and evil-minded



The person born in Aardra 'will be insincere, of irascible temper, ungrateful, indulge in torture and be addicted to wicked deeds.'

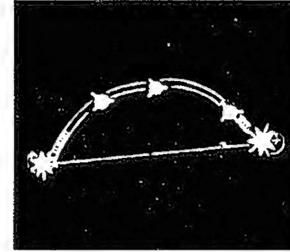
आर्द्रा

क्षुधाधिको लक्ष्म शरीर कान्तिः
कलिप्रियः कोपयुतो विनीतः।
प्रसूतिकाले च भवेत् किलार्द्रा
न चार्द्रचेताः शरणागतेऽपि।।

The person born in Aardra has an excessive appetite; has a reddish complexion; he is fond of quarrel; is short-tempered; he is disobedient; he will not forgive even if he is entreated.

7. Punarvasu

The constellation of Punarvasu is in the form of a bow, consisting of five stars and its presiding deity is Aditi. It belongs to the Vaisya caste; it is a male; of Jala tatthwa; eastern regions; the body part is nose. People born in this constellation will be truthful, generous, respectable, clean, wealthy, concerned with personal beauty and fond of the company of painters and sculptors.



पुनर्वसुः

प्रभूतमित्रः कृतशास्त्रयत्नः।
सद्रत्नकामी वरभूषणाढ्यः।
दाता प्रतापी वसुधाधिपश्रीः
पुनर्वसौ यस्य भवेत्प्रसूतिः।।

The person born in Punarvasu has many friends; he loves to study the scriptures; he is fond of jewels and fine garments; he is generous and bold and he is honoured by people

8. Pushya

The constellation of Pushyami is in the form of an arrow, with a single star and its presiding deity is Brihaspati. It belongs to the Kshatriya Caste, it is male of Jala tatthwa; Eastern regions; the body part is face and is represented by the peepal tree (Asvaththa). People born in this constellation will be ministers or rulers, sadhus, traders dealing in wet crops like rice, sugarcane, wheat, barley etc. They are fond of singing and dancing, parties, performance of rituals and flowers.

The person born in Pushya 'will have control over his desires, will be generally liked, learned in the Sastras, rich and will be fond of acts of charity.'

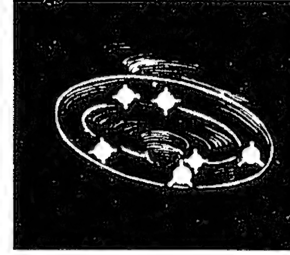
पुष्यः (तिष्यः)

प्रसन्नगात्रः पितृमातृभक्तः
स्वधर्मयुक्तो विनयाभियुक्तः।
भवेन्मनुष्यः खलु पुण्यजन्मा
सम्मान चामीकरवाहनाढ्यः॥

The person who is born in Pushya is fortunate; pleasant in appearance; devoted to his parents; dutiful and well-mannered, he gets honoured and possesses fine vehicles and wealth.

9. Aaslesha

The constellation of Aaslesha is like a discus or wheel consisting of six stars and the presiding deity is a Serpent (Rahu). It belongs to the Chandala caste; it is a female; of Jala tatthwa, South-eastern region; the body part is ears and is represented by serpents, water creatures and reptiles. The persons born in this constellation



practice medicine, cheat others of their property and are fond of fruits and perfumes.

The person born in Aaslesha 'will not be attentive to the work of other men, will be a promiscuous eater, will be sinful, ungrateful and skilled in cheating other men.'

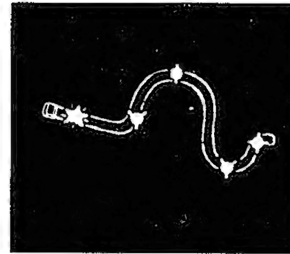
अश्लेषा

वृथाटनः स्यदतिदुष्टचेताः.
कष्टप्रदश्वापि वृथा जनानाम्।
सर्पे सदर्पो हि शठार्पितार्थः
कन्दर्पसन्तप्तमना मनुष्यः॥

The person born in Aaslesha wanders about aimlessly; has an excessively wicked mind, he gives trouble to people without reason; he is arrogant and self-willed.

10. Makha

The constellation of Makha is in the form of a plough, consisting of five stars and the presiding deity is the Pithru deva or the ancestral spirits (manes). It belongs to the Sudra caste; it is a female; of Jala tatthwa, south-eastern regions, the body parts are lips and chin and is represented by the banyan tree. People born in this constellation will be devoted to filial duty, religious rites, possess horses and elephants, will be valiant and wealthy, will hate females and are non-vegetarian.



The person born in Makha 'will have numerous servants, will be very rich, will live in comfort, will worship the Devas and Pitrus and will be engaged in important works.

मघा

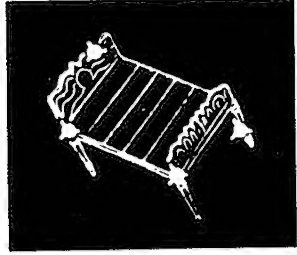
कठोरचित्तः पितृमातृभक्तः
तीव्रस्वभावस्त्वनवद्यविद्यः।

चेज्जन्मभं यस्य मघानघः स्या-
न्मतिः सदारातिविनाशदक्षा।।

The person born in Magha (makha) is hard-hearted but takes good care of his parents. His feelings are intense and he has a love of learning. He is capable of much harm.

11. Pubba

The constellation of Purvaaphalguni is in the form of a cot, consisting of two stars and its presiding deity is Bhaga. It belongs to the brahmin caste; it is a female; of Jala tatthwa; South-eastern regions; the body part is the right hand is represented by the jackfruit tree. People born in this constellation will be virgins, prostitutes, will be fond of dance, music, painting, sculpture, fond of enjoying the pleasures of youth, have to do with cotton, salt, honey and oil.



The people born in Pubba 'will be of sweet speech, will be liberal in their gifts, of fine appearance; of wandering habits and will serve under kings.'

पूर्वफल्गुणी

शूरस्त्यागी साहसी भूमिभर्ता
कोपाक्रान्तः स्यच्छिरालोऽ तिदक्षः।
धूर्तः क्रूरोऽ त्यन्तवाताधिकः प्राक्
फल्गुन्यश्वेज्जन्मकाले च यस्य।।

The person born in Purvaaphalguni (Pubba) is brave, generous, adventurous and wealthy; he is short tempered, cruel and crafty but efficient. He suffers from excessive wind (vaata).

12. Uttara

The constellation of Uttaraaphalguni is in the form of a bedstead (cot) with two stars and its presiding deity is Aryama. It belongs to the Kshatriya caste; it is a female; it is of Tejo tatthwa; Southern region; its body part is the left hand and it is represented by the ficus tree (Atti). The people born in this constellation are chaste women, ascetics, kings, dancers and heretics; they will be clean, modest, generous, learned, virtuous and wealthy. They will be in the company of princes; the articles associated with them are grains, jaggery, salt and water.

The person born in Uttara 'will be generally liked; will earn money by his learning and will live in comfort.

उत्तरफल्गुणी

दाता दयालुः स्वजने सुशीलो
विशालकीर्तिः सुमातिः प्रधानः।
धीरो नरोऽ त्यन्त मृदुस्वभाव-
श्वेदुत्तरा फल्गुनिका प्रसूतिः।।

The person born in Uttaraaphalguni is generous, compassionate, affectionate towards his family and relatives; he has a good reputation, is good-natured, soft but brave.

13. Hasta

The constellation of Hasta is in the form of a hand consisting of five stars and its presiding deity is Savitha (sun). It belongs to the Vaisya



caste; it is a male; of Tejo tatthwa; Southern region; the body part is the fingers and it is represented by the ficus tree (Atti). The people born in this constellation will be well-diggers, barbers, hillmen, thieves, weavers, physicians, garland makers, elephant keepers, prostitutes, charioteers, merchant, chief minister, learned in sastras and bright in appearance.

The person born in Hasta 'will be of active habits, full of resources, shameless, merciless and a thief and a drunkard.

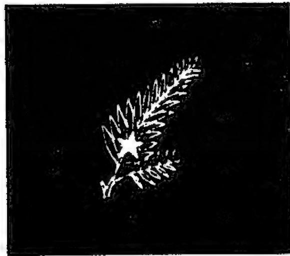
हस्ता

दाता यशस्वी सुतरां मनस्वी
भूदेवदेवार्चनकृन्नयज्ञः।
प्रसूतिकाले किल यस्य हस्ता
हस्तस्थिता तस्य समस्तसम्पत्।।

The Person who is born in Hasta is generous, celebrated and self willed. He serves Kings and gods, but not inclined towards fire-rituals (yagnas). He acquires wealth without exertion.

14. Chitra

The constellation of Chitra is like a pearl, with a single bright star



and its presiding deity is Viswakarma. It belongs to the servant class; it is a female; it is of Tejo tatthwa; Southern region; its body part is the neck and it is represented by the bilva tree. The people born in this constellation are writers, singers, artists, painters, prostitutes, vedic scholars, gold merchants, dealers in

precious stones, jewels, utensils, fine clothes, manufacturers of perfumes, mathematicians, weavers and surgeons.

The person born in Chitra 'will wear clothes and flowers of various colours and will have beautiful eyes and limbs.'

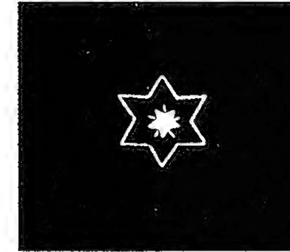
चित्त

प्रतापसन्तापितशत्रुपक्षो
दक्षो नये चापि विचित्रवासाः।
प्रसूतिकाले यदि तस्य चित्रा
बुद्धिर्विचित्रा खलु तस्य शास्त्रे।।

The person born in Chitra (chitta) is capable of overcoming his enemies by his valour; he is efficient and diplomatic. He loves to dress in a variety of ways and he has a versatile mind.

15. Swaathi

The constellation of Swaathi is red like kumkum, consisting of a



single star and its presiding deity is Vayu. It belongs to the butcher caste; it is a female; of Tejo tatthwa; South-west region; its body part is chest. The people born in this constellation are servants, merchants, boatmen, reporters, messengers, charioteers, mariners, dancers and skilled tradesmen. They will have weak freindships and are temperate in habits; they are associated with birds, deer, house, grains and beans.

The person born in Swaathi 'will be of a mild and quiet nature, will control his passion, will be skilled in trade, will be merciful, of sweet speech and disposed to do acts of charity.'

स्वातिः

कन्दर्परूपप्रभया समेतः
कान्ताजनप्रीतिरतिप्रसन्नः।
स्वातिः प्रसूतौ यदि नित्यं स्या-
न्महामतिः प्राप्तविभूतियोगः॥

The person born in Swaathi has an attractive appearance. He is a favourite among women. He is very intelligent and has many attainments to his credit.

16. Vishaakha

The constellation of Vishaakha is like a torana (festoon) consisting of four stars and its presiding deities are Indra and Agni. It belongs to the chandala caste; it is a female; of Tejo tatthwa; South-west region; its body part is the breast. People born in this constellation are associated with things which are bright red or crimson; trees yielding red flowers or red fruits; the other articles are cotton, ginger, black gram, beans, chicken-peas and saffron.

The person born in Vishaakha 'will be jealous of another's property, will be a niggard, of bright appearance, of distinct speech, skilled in earning money and disposed to bring about quarrels among men.'

विशाखा

सदानुरक्तो विविधक्रियायां
सुवर्णकारैरपि सख्यमेति।
यस्य प्रसूतौ च भवेद्विशाखा
सखा न कस्यापि भवेत्प्रसूतः॥

The person born in Vishaakha is interested in doing many things. He is befriended even by goldsmiths; but he can not be a good friend to anyone. (He is not trustworthy).

17. Anuraadha

The constellation of Anuraadha is in the form of a serpent, composed of seven stars and its presiding deity is Mitra. It belongs to the Sudra caste; it is male; of Tejo tatthwa, South-west region; its body part is stomach. The people born in this constellation are friendly, valiant, fond of the company of sadhus, heads of parties, ministers and drivers; things associated with them are vehicles and all types of crops.



The person born in Anuraadha 'will be rich, will live in foreign lands, will be unable to bear hunger and disposed to wander from place to place.'

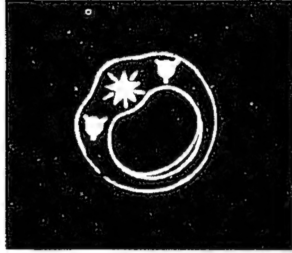
अनुराधा

सत्कीर्त्रि कान्तिश्व सदोत्सवः स्या-
ज्जेता रिपूणां च कलाप्रवीणः।
स्यात्सँभवे यस्य किलानुराधा
संपत्प्रमादौ विविधौ भवेताम्॥

The person born in Anuraadha is a celebrity and is always in a festive mood. He overcomes his enemies and he is talented in fine arts. He is deeply and differently affected by prosperity and calamity.

18. Jyeshta

The constellation of Jyeshta is in the form of a boar's tusk or a circle, consisting of three stars and its presiding deity is Indra. It belongs



to the servant class; it is female; of Vayu tatthwa; Western region; its body part is the right side of the trunk and it is represented by the jack-fruit tree. The people born in this constellation are rulers, valiant soldiers, beautiful, wealthy and famous; they are disposed to cheat others of their property, they are fond of travel and are associated with crops and rain.

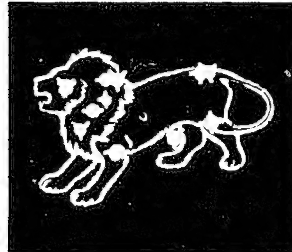
The person born in Jyeshta 'will have few friends, will be very cheerful, virtuous and of irascible temper.'

ज्येष्ठा

> सत्कीर्ति पुत्रैर्विविधैः समेतो
> वित्तान्वितोऽत्यन्तलसत्प्रतापः।
> श्रेष्ठप्रतिष्ठो विकलस्वभावो
> ज्येष्ठा भवेद्यस्य च जन्मकाले।।
>
> *The person born in Jyeshta is blessed with fame and good progeny; he is wealthy; his bravery and courage are evident. He has a status in life but his character is defective.*

19. Moola

The constellation of Moola is in the form of the tail of a lion,



composed of nine stars and its presiding deity is Nirrti. It belongs to the butcher caste; it is a eunuch; of Vayu tatthwa; Western regions; its body part is the left side of the trunk. The people born in this constellation are druggists, those who deal in medicinal plants and herbs, leaders of men and soldiers. They are rich and are associated with gardens,

fruits, flowers, roots and seeds.

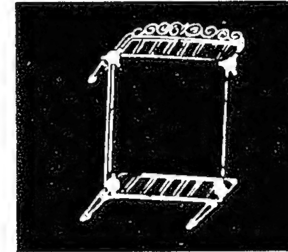
The person born in Moola 'will be haughty, rich, happy, not disposed to injure other men, of firm views and will live in luxury.

मूलः

> मूलं विरुद्धावयवं समूलं
> कुलं दहत्येव वदन्ति सन्तः।
> चेदन्यथातः पुरुषा विशेषात्
> सौभाग्यमायुश्व कुलानुवृद्धिः।।
>
> *The person born in Moola, although believed to bring misfortune to his family, is actually a benefactor to his family. He is prosperous and longlived.*

20. Poorvaashaada

The constellation of Poorvaashaada is in the form of a winnow-



basket or an elephant's tusk, consisting of four stars and the presiding deity is Varuna. It belongs to the brahmin caste; it is female; of Vayu tatthwa; Western region; its body part is the back and it is represented by the Banni tree. The people born in this constellation are gentle, truthful, wealthy, clean and are associated with water in various ways; seafarers, boat-men, fruits and flowers growing in water, rivers, wet fields, wells and so on.

The person born in Poorvaashaada 'will have an agreeable wife, will be proud and attached to friends.'

पूर्वाषाढा

भुयो भूयस्तूयमानानुरक्तो
भक्तो देवे बन्धुमान्योऽतिदक्षः।
पूर्वाषाढा जन्मकाले यदि स्या-
दाषाढः स्याद्वैरिवर्गे नितान्तम्॥

The person born in Poorvaashaada likes people who praise him repeatedly. He is devoted to God, honoured among relatives and he is very efficient. He is a terror to his enemies.

21. Uttaraashaada

The constellation of Uttaraashaada is in the form of a serpent, consisting of four stars or in the form of an elephant's tusk composed of eight stars and its presiding deity is Viswa. It belongs to the Kshatriya caste; it is female; of Vayu tatthwa; of North-west region; its body part is the waist and it is represented by the jack-fruit tree. The people born in this constellation are bright in appearance, happy, principled, religious; They are: chief minister, wrestler, soldier or one who possesses elephants and horses.

The persons born in Uttaraashaada will be obedient, will be learned in the rules of virtue, will possess many friends, will be grateful and return favours received and will be generally liked.'

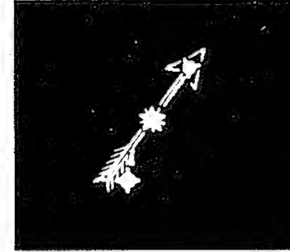
उत्तराषाढा

दाता दयावान् विजयी विनीतः
सत्कर्मचेता विभवैः समेतः।
कान्तासुताप्तसुखो नितान्तः
वैश्वे सुवेशः पुरुषो मनीषी॥

The person born in Uttaraashaadha is generous, compassionate, successful, and humble. He is inclined towards doing good deeds. He is bestowed with all good things in life. He is happy with his wife and children.

22. Sravana

The constellation of Sravana is in the form of an arrow composed



of three stars and its presiding deity is Vishnu. It belongs to the Chandala caste; it is male; it is of Vayu tatthwa; of North-west region; its body part is sexual organs and it is represented by the Calitropis plant (Ekka). The people born in this constellation are bold, virtuous, god-fearing, truthful, of active habits, efficient in their work; they are public officials, priests or physicians.

The person born in Sravana 'will be prosperous and learned, will have a liberal-minded wife, will be rich and of wide-spread fame.'

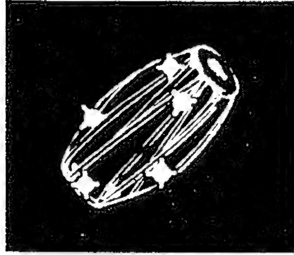
श्रवणा

शास्त्रानुरक्तो बहपुत्रमित्रः
सत्पुत्रभक्तिर्विजितारिवर्गः।
चेज्जन्मकाले श्रवणा हि यस्य
प्रेमा पुराणश्रवणे प्रवीणः॥

The person born in Sravana is interested in scriptures; he has numerous friends and many children. His sons are good and devoted to him and he conquers his enemies. He likes listening to puranas and he is accomplished.

23. Dhanishta

The constellation of Dhanishta is in the form of a drum (mardala), made up of five stars and its presiding deity is Asta-Vasu. It belongs to the serving class; it is female; of Akasa tatthwa; of north-west region; its body part is the anus; and it is represented by the Banni tree. The people born in this constellation are rich, generous, free from temptations, women-haters, heretics, have weak friendships; are treasury officers.



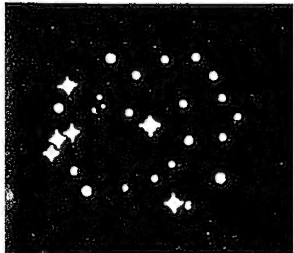
The person born in Dhanishta 'will be liberal in gifts, rich, valiant, fond of music and will be a niggard.'

धनिष्ठा

> आचारजातादरचारुशीलो
> धनधिशाली बलवान् दयालुः।
> यस्य प्रसूतौ च भवेद् धनिष्ठा
> महत्प्रतिष्ठासहितो नरः स्यात्॥

The person born in Dhanishta is respected for his good conduct; he is very wealthy and strong; he is merciful and he acquires high status.

24. Sathabhisha



The constellation of Sathabhishak or Sathabhisha is in the form of a circle, comprising a hundred stars and its presiding deity is Varuna. It belongs to the butcher caste; it is a eunuch; of Akasha tatthwa; of northern region; its body part is the right thigh. The people born in this constellation are physician, poets, minister, tradesman, washerman, dealer in liquors and wine and are associated with fish, hogs and birds.

The person born in Sathabhisha 'will be harsh in his speech, will be truthful, will suffer grief, will conquer his enemies, will thoughtlessly engage in work and will be of independent ways.'

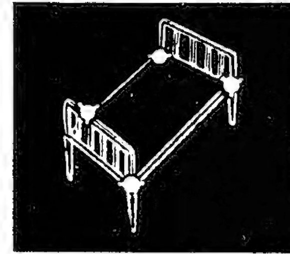
शतभिषक् (शतभिषा)

> शतभीतिरतिसाहसी सदा
> निष्ठुरो हि चतुरो नरो भवेत्
> वैरिणामतिशयेन दारुणो
> वारुणोडु यदि यस्य संभवे॥

The person born in Sathabhisha is always excessively adventurous, he is blunt in his speech and clever. He is extemely cruel to his enemies.

25. Poorvaabhaadra (pada)

The constellation of Poorvaabhaadra is in the form of a cot, consisting of two stars and its presiding deity is Ajapada (Ajaikapada), It belongs to the brahmin caste; it is male; of Akasha tatthwa; of northern region; its body part is the left thigh and it is represented by a coconut tree. The people born in this constellation are shepherds and thieves, wicked, mean, cruel, deceitful; they neglect religious rites and are good in fighting.



The person born in Poorvaabhaadra 'will suffer from grief, will place his wealth at the disposal of his wife, will be of distinct speech and will be a niggard.'

पूर्वभाद्रपदाः (प्रोष्ठपदा)

जितेन्द्रियः सर्वकलासु दक्षो
जितारिपक्षः खलु तस्य नित्यम्।
भवेन्महीयान् सुतरां अपूर्वा
पूर्वा यदा भाद्रपदा प्रसूतौ।।

The person born in Poorvaabhaadrapada is self-restrained, he is accomplished in all arts. He wins over his opponents and attains unpecedented status in life.

26. Uttaraabhaadra (pada)

The constellation of Uttaraabhaadrapada which is also called Praushthapada is in the form of a bedstead (paryanka) composed of eight stars and its presiding deity is Ahirbudhnya. It belongs to the Kshatriya caste; it is male; of Akasha tatthwa; northern region; its body part is the shins. The people born in this constellation are dancers, travellers, rulers, dealers in rice, fruits and roots, gold; they are rich, generous, devout and follow the rules of the holy scriptures.

The person born in Uttaraabhaadra 'will be an able speaker, will be happy, will possess children and grandchildren, will conquer his enemies and will be virtuous.'

उत्तरभाद्रपदा

धनी कुलीनः कुशलः क्रियादौ
भूपालमान्यो बलवान् महौजाः।
सत्कर्मकर्ता निजबन्धुभक्तो
यद्युत्तराभाद्रपदा प्रसूतः।।

The person born in Uttaraabhaadrapada is wealthy, well-born, skilled in performance. He is honoured by kings; he is strong and full of lustre. He likes to do good deeds and is attached to his family.

27. Revathi

The constellation of Revathi is in the form of a fish, consisting of thirty-two stars and its presiding deity is Pusha (an aspect of the Sun like Bhaga and Aryama). It belongs to the Sudra Caste; it is a female; of Akasha tatthwa; of North-eastern region; its body part is ankles and it is represented by the Indian Olive tree (Ippe). The people born in this constellation are travellers, servants of the rulers (government servants), boatmen and those who are associated with water flowers, perfumes, salt, gems, conch-shells, pearls and creatures of water.

The person born in Revathi 'will possess perfect limbs, will be liked by all people, valiant in fight, will never covet the property of other men and will be rich.'

रेवती

चारुशीलविभवो जितेन्द्रियः
सत्कुलः स्वभवनैकमानसः।
मानवो ननु भवेन्महीपती
रेवती भवति यस्य जन्मभम्।।

The person born in Revathi is reputed for his good conduct and self-restraint. He is born in a good family and is singularly attached to it. He will live like a king.

It is believed that birth in certain nakshatras would cause mis-

fotunes to the person himself or to his close relatives unless the devas are propitiated by rituals and suitable offerings are made. But mere birth in these nakshatras cannot be the sole factor; the horoscope as a whole has to be assessed for any untoward happening. For example: if Guru is in the lagna or is aspecting it, it will cancel the ill-effects of the nakshatra. The following is a list of nakshatra gandas.

1. **Ashwini** - 1st quarter (pada) - bad to father for 3 months
   Shanti (propitiation) - gift offering of gold.
2. **Bharani** - 3rd quarter - bad for the baby for 27 days.
3. **Rohini** - 1st quarter - bad for maternal uncle.
   2nd quarter - bad for father
   3rd quarter - bad for mother
   4th quarter - good for all
4. **Pushya** - Birth of boy during day time - bad for father.
   Birth of girl during night - bad for mother
   1st quarter - bad for maternal uncle
   Middle of 2nd quarter - bad for maternal uncle for 3 months
   Shanti - gift of sandalwood.
5. **Aaslesha** - 1st quarter - auspicious
   2nd quarter - bad for the baby
   3rd quarter - bad for mother
   4th quarter - bad for father.
   Shanti - offering of food.
6. Two ghatis (48 minutes) during the end of Aaslesha and the beginning of Makha and during the end of Revathi and the beginning of Ashwini are considered to be inauspicious.
   Shanti - propitiation of the nine planets.

7. **Makha** - 1st quarter - bad for father for 5 months.
   Shanti - gift offering of a horse.
8. **Uttara** - 1st and 4th quarter - bad for parents and siblings for 3 months.
   Shanti - gift of sesame seeds in a vessel.
9. **Chitra** - 1st, 2nd and 3rd quarters - bad for parents and siblings for 6 months.
   Shanti - gift of clothes.
10. **Jyeshta** - It is divided into ten equal parts.
    1st part - bad for maternal grandmother.
    2nd part - bad for matenal grandfather.
    3rd part - bad for parents and mother's siblings
    4th part - bad for siblings
    5th part - bad for the baby
    6th part - auspicious
    7th part - bad for the wife
    8th part - bad for the baby
    9th part - bad for the father
    10th part - bad for the mother.

    Jyeshta - 4th quarter - bad for father for 9 months
    Shanti - gift of cow
11. The interval of 1/2 ghati (12 minutes) covering the last part of Jyeshta and the first portion of Moola is known as Antharala. If a boy is born during this period, it is bad for the baby. If a girl is born, there is no dosha (ill-effect).
12. **Moola** - It is divided into 12 equal parts and the following relatives and matters will be affected adversely.
    1) Father 2) Mother 3) Brother 4) Sister

5) Father-in-law 6) Father's siblings (co-borns)
7) Mother's siblings 8) Financial loss
9) Loss of living 10) Poverty 11) and
12) bad for the native.
These bad effects last for 3 months.

Shanti - gift of buffalo.

Moola - 1st quarter - bad for father
2nd quarter - bad for mother
3rd quarter - loss of money
4th quarter - good for all.

13. Poorvaashaada - **a)** A boy born in day time is bad for father
b) A boy born at sunrise, sunset or midnight in Poorvaashaada or Pushyami will be adversely affected.
c) A child born in Poorvaashaada and Pushyami will cause misfortune to its father.

14. Revathi - 4th quarter - bad for father for 3 months
Shanti - gift of gold.

Bhavas and their significance

The twelve zodiacal signs or rasis are also called houses or Bhavas and are counted serially from the lagna or the ascendant in the clockwise direction. The sign rising at the horizon at the moment of birth is called the lagna which is reckoned as the first house. Suppose it falls in the Simha rasi, it is counted as the first bhava, Kanya becomes the 2nd bhava, Thula the 3rd and so on. Each bhava signifies an aspect of one's life and is given an appropriate name such as Thanu, Dhana, Sahaja, Bandhu, Putra, Ari, Yuvati, Randhra,

Dharma, Karma, Laabha and Vyaya. Sage Parasara gives the following interpretation for the various bhavas.

1. **First House** - Physique, appearance, intellect (or the organ of intelligence i.e., the brain), complexion, vigour or weakness, happiness or grief and innate nature are all to be judged by the ascending sign.

2. **Second House** - Wealth, grains (food and drink), family, death, enemies, metals, precious stones etc., are to be assessed by the second house.

3. **Third House** - Valour, servants, brothers and sisters, initiation (upadesa), journey and parent's death can be predicted through the third house

4. **Fourth House** - Conveyances, relatives, mother, happiness, treasure, lands and houses are indicated by the fourth house.

5. **Fifth House** - Amulets, sacred spells, learning, knowledge, sons, royalty (or authority) or fall of position can be deduced by the fifth house.

6. **Sixth House** - Maternal uncle, doubts about death, enemies, ulcers, step-mother etc., are to be estimated through the sixth house.

7. **Seventh House** - Wife, travel, trade, loss of sight, death are to be worked out on the basis of the seventh house.

8. Eighth House	-	The eighth house reveals longevity, quarrels, enemies, forts, wealth through inheritance, the past and future lives.
9. Ninth House	-	Fortunes, wife's brother, father, religion, brother's wife, visits to shrines etc., are indicated by the ninth house.
10. Tenth House	-	Royalty (or authority), place, profession, honour, father, living in foreign lands and debts are to be deduced from the tenth house.
11. Eleventh House	-	All gains, son's wife, income, prosperity, quadrupeds etc., are signified by the eleventh house.
12. Twelth House	-	Expenses, history of enemies, one's own death and emancipation can be found out through the twelth house.

The twelve houses or bhavas are classified into various groups such as:

1. Kendras or angles: Ascendant, 4th, 7th and 10th houses.
2. Panaparas or Succedents: 2nd, 5th, 8th and 11th houses.
3. Apoklimas or Cadents: 3rd, 6th, 9th and 12th houses.
4. Trikonas or trines: 5th and 9th houses.
5. Trikas or evil houses: 6th, 8th and 12th houses.
6. Chaturasras: 4th and 8th houses
7. Upachayas: 3rd, 6th 10th and 11th houses.

The 3rd house is known as Duschikya, The 5th house is called Trikona, the 9th house is known as Tapas and TriTrikona. The

kendra houses are naturally powerful, the panapara houses are less powerful than the kendras and the apoklima houses are the least powerful. According to Varahamihira, out of the 4 kendras, the biped or dvipada rasis are powerful in the 1st kendra i.e. the lagna, the quadruped or chatushpada rasis are powerful if they happen to be the 10th kendra, the centiped or bahupada rasi if it is the 7th kendra and the aquatic or jala rasis if they are the 4th Kendra. The house next to the one occupied by Ravi is known as Vesi.

For each Bhava, there is a Karaka or a planet who bestows the effects of that house:

Thanu bhava	-	1st house	-	Ravi
Dhana bhava	-	2nd house	-	Guru
Sahaja bhava	-	3rd house	-	Kuja
Bandhu or Mathru bhava	-	4th house	-	Chandra
Putra bhava	-	5th house	-	Guru (Guru, Ravi for Sons, Chandra, Sukra for daughters)
Satru bhava	-	6th house	-	Sani
Kalatrabhava	-	7th house	-	Sukra
Randhra or Ayurbhava	-	8th house	-	Sani
Pitrubhava or Dharmabhava	-	9th house	-	Ravi
Karma bhava	-	10th house	-	Guru and Budha
Laabha bhava	-	11th house	-	Guru
Vyaya bhava	-	12th house	-	Sani.

For maternal relations Rahu is the karaka and for paternal relations Ketu is the karaka.

CHAPTER V

A concept which is unique to the Hindu predictive astrology is the Dasa system which is concerned with the timing of events. There are many dasa systems like Vimshottari, Ashtottari, Shodasottari, Dwadasottari and so on but the system which is most widely followed is the Vimshottari dasa system.

Vimshottari dasa system:

According to this system. the optimum life span of a human being in the Kaliyuga is 120 years. This has been divided into nine periods of varying lengths called dasas, each dasa being ruled by a planet. The basis for this classification is the concept that the 27 nakshatras or star constellations are governed by the nine planets. The nakshatra in which the moon is posited at the time of birth determines the first dasa, which is that of the planet ruling that

NO.	NAKSHATRAS	DASA LORD	DASA PERIOD
1	Krittika, Uttaraphalguni, Uttarashada	Ravi	6 years
2	Rohini, Hasta, Sravana	Chandra	10 years
3	Mrigashira, Chitta, Dhanishta	Kuja	7 years
4	Aridra, Swathi, Shatabhisha	Rahu	18 years
5	Punarvasu, Visakha, Poorvabhadra	Guru	16 years
6	Pushyami, Anuradha, Uttarabhadra	Sani	19 years
7	Aslesha, Jyeshta, Revathi	Budha	17 years
8	Makha, Moola, Aswini	Ketu	7 years
9	Poorvaphalguni, Poorvashada, Bharani	Sukra	20 years

nakshatra which is called the Janma Nakshatra . The planet is known as the Udu dasa lord. The dasas follow each other in a definite order. The table below gives the details of the Vimshottari scheme.

To find the Udu dasa lord, the nakshatras are counted from Krittika to the Janma nakshatra and when this is divided by nine, the remainder will indicate the lord of the first dasa, the order being Ravi, Chandra, Kuja, Rahu, Guru, Sani, Budha, Ketu and Sukra. For a detailed assessment and prediction, each dasa is further divided into Antara dasas and Pratyantara dasas. The planets are said to offer their effects during their major dasas and in their antara dasas and pratyantara dasas according to their positions and strength in the horoscope.

Ashtottari dasa system:

This system is followed in certain parts of the country. There are only eight dasas in this system, Ketu being left out. It covers a

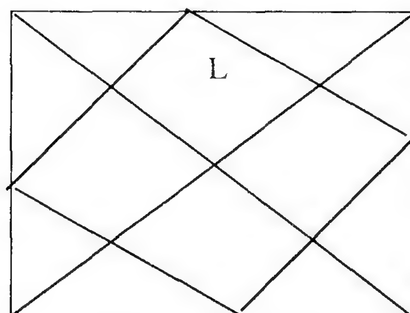
NO.	NAKSHATRAS	DASA LORD	DASA PERIOD
1	Ardra, Punarvasu, Pushyami, Ravi, Aslesha	Ravi	6 years
2	Makha, Poorvaphalguni, Uttaraphalguni	Chandra	15 years
3	Hasta, Chitta, Swathi, Visakha	Kuja	8 years
4	Anuradha, Jyeshta, Moola	Budha	17 years
5	Pooravashada, Uttarashada, Abhijit, Sravana	Sani	10 years
6	Dhanishta, Shatabhisha, Poorvabhadra	Guru	19 years
7	Uttarabhasdra, Revathi, Aswini, Bharani	Rahu	12 years
8	Krittika, Rohi, Mrigashira	Sukra	21 years

total span of 108 years. The order of the dasas is also different. The malefic planets namely Ravi, Kuja, Sani and Rahu govern four nakshrtras each whereas the benefic planets like Chandra, Budha, Guru and Sukra rule three nakshatras each. One more nakshatra called Abhijit has been added to the list after Uttarashada and before Sravana. The table below gives the details.

In the Vimshottari system, the dasa period of a planet covers the span of each nakshatra ruled by it. In the Ashtottari system, on the other hand, the dasa period is divided equally between the nakshatras governed by the planet. For example, there are four nakshatras which are ruled by Ravi. Each one of them spans ¼ of the dasa period allotted to Ravi. If a person is born in Aslesha, 4 ½ years of Ravi dasa are considered to be over and Aslesha covers only the last 1 ½ years of Ravi dasa. The expired period out of 1½ years is calculated in the same manner as in the Vimshottari system i.e. the portion of the nakshatra which has been transitted by the moon at the time of birth.

The construction of a Horoscope:

The term horoscope is derived from two Greek words -'hora' which means an 'hour' and 'scope' which means a 'vision' or 'picture'; horoscope literally means the 'picture of the hour'. In Sanskrit a horoscope is called the 'Rasi chakra', which literally means the 'zodiacal wheel'. Rasi means a 'heap' and refers to a configuration of stars or a 'zodiacal sign' and chakra means a wheel. The representation of a horoscope varies from region to region in India; there are circular and rectangular diagrams, the



North Indian model

latter variety being more common. The north Indian model differs from the south Indian, although both are rectangular in shape.

In the former, the position of the ascendant or 'Lagna' is fixed; it occupies the upper middle enclosure. The rasis are denoted by their numberes, counted serially from Mesha and they are placed sequentially in an anticlockwise direction from the lagna. Each enclosure represents an entire rasi consisting of 30 ° of the zodiac.

In the South Indian model, the positions of the rasis are fixed; the first rasi, Mesha, always occupying the second upper enclosure and the rest sequentially placed in a clockwise fashion.

Meena	Mesha	Vrishabha	Mithuna
Kumbha			Karkataka
Makara			Simha
Dhanus	Vrishchika	Thula	Kanya

The lagna is indicated by a diagonal line in the appropriate rasi. The details of the position of planets in their star constellations, Nakshatras, are given separately.

The essential details required to construct a horoscope (and to interpret it) are the date, the exact time, and the place of birth, the time of sun rise and the day of the week. The thithi i.e. the relative position of the moon from the sun, the yoga, karana and the star constellation in which the moon is located would be the additional information which would be useful. The fixing of the 'Lagna' is the most important first step in the casting of a horoscope. There are different methods for doing this. The conventional one is to refer to the 'Panchanga' or the almanae for the astronomical details. The other method is to refer to the Ephemeris for the exact position of the planets. The

most modern procedure is to use a computer which has been programmed to give all the relevent astronomical data.

The Panchanga Method:

The Indian almanac is known as the 'Panchanga' which means 'having five limbs' because it gives information regarding five basic categories such as the thithi (phase of the moon), vara (day of the week), nakshatra (the star constellation through which the moon is passing), yoga and karana. In addition it gives tables for the correction of the time of sunrise for various longitudes, the time taken by the sun to traverse each rasi, the navamsa chart, the shadvarga chart, the sayana positions of the planets, based on drigganitha (astronomical data) etc. But basically the day to day information given is according to the siddhantas which are outmoded and inaccurate. Unless proper corrections are made according to drigganitha taking into account the ayanamsa for the year, the calculations are bound to prove incorrect. Nevertheless, the conventional procedure for preparing a horoscope is given below:

1. Note the time of sun rise for the place of birth or a place nearest to its longitude, making the appropriate corrections given in the panchanga. The difference between the time of birth and the time of sunrise should then be calculated and this should be converted into ghatis and vighatis by multiplying the hours and minutes by 2.5 because there are 24 hours in a day, which are equivalent to 60 ghatis (24X2.5=60). If the birth is at night, add 24 hours to the birth time and subtract the time of sunrise and then convert it into ghatis and vighatis.

2) Note the rasi in which sunrise occurred and the exact position of the sun in that rasi at the moment of sunrise. This can be ascertained by the table giving the duration of time (in hours and minutes) the sun will take, after sunrise, to reach the next rasi. This should also be converted to ghatis and vighatis.

3) The position of the sign rising at the horizon at the time of birth, which is known as the Lagna of the native, has to be calculated by referring to the table giving the apparent time the sun takes to traverse each of the rasis. By noting the rasi in which sunrise took place on the day of the birth of the native and calculating the number of rasis which have moved up the horizon till the moment of birth will reveal the exact position of the rasi rising at the horizon. This is called the lagna. The lagna sputa i.e. the fixing of the position of the lagna with reference to the rasi and the nakshatra pada is the most important part of the casting of the horoscope.

4) The position of the other planets on the day of the birth will be given in the panchanga. The nakshatra for the day gives the position of the moon. It denotes the star constellation in which the moon is situated. It is called the 'Janma nakshatra'. All the above details have to be filled in the birth chart.

5) After fixing the lagna, the next important step is to find out the Dasa balance. Each nakshatra is ruled by a graha (a planet) and the planet which rules the janma nakshatra is known as the Udu dasa lord. It is he who governs the first phase of one's life span. The moon passes through each

star constellation (nakshatra) for a certain duration of time which is approximately equivalent to 24 hours or 60 ghatis. But the actual time taken by the moon to cross the janma nakshatra has to be calculated accurately by referring to the panchanga. The lunar day does not always coincide with the solar day; in fact it rarely does. The span of a nakshatra, therefore, usually overlaps the night of the previous day and a part of the day of the birth or vice versa. The total span is called 'parama ghati'. The proportion of time the moon would require to cross the star constellation from the moment of birth in relation to the total span of time the moon would require to cross the entire constellation multiplied by the number of years allotted to the Udu dasa lord is known as the dasa sesha or the balance of time at the disposal of the planet who rules the janma nakshatra.

The ephemeris method

The positions of the Sun, moon and the planets at the specified time are given in the ephemeris for each day. Raphel gives Sayana positions at noon G.M.T which is equivalent to 5.30 p.m. I.S.T. Lahiri gives the Nirayana positions at 5.30 a.m. I.S.T from 1941 onwards and at 5.30 p.m. I.S.T earlier to 1941.

1) To workout the lagna, add the time corrections for the local meridian time (LMT) to the siderial time (noon G.M.T). If the birth is before noon IST, deduct 12 hours. With the aid of the table of Houses for the lattitude of the birth place, calculate the lagna (in degrees and seconds) and the tenth cusp. The 7th and the 4th bhava cusps will be 180^o away from the lagna and the tenth cusp respectively. We now have the cusps for the 1st, 4th, 7th and 10th bhavas. To obtain the cusps of the remaining bhavas, the span of each quarter has to be divided into three equal parts.

According to the western method, the longitude of a house, known as the 'cusp' is the starting point of that house or the junction of two consecutive houses. For the Indian or Hindu astrologers, however, the 'cusp' or the longitudes given in the ephemeris are the middle points of the respective houses or bhavas. The cusp is the central point of the bhava and as such, the most sensitive point in the horoscope.

The rasi chakra represents the position of the planets in the different rasis and the position of the lagna. The houses or bhavas are counted from the lagna rasi and some times from the rasi where the moon is located. But when the exact positions of the lagna and the planets are calculated in terms of degrees and minutes and the cusps of various houses reckoned from the ephemeris, the bhavas may be found to overlap two or more rasis, instead of coinciding with them. For instance, a bhava may start at 20^0 in Vrischika and extend to 24^0 in Dhanus, spreading over two rasis; or it may begin at 29^0 Mesha and extend to 2^0 of Mithuna, overlapping three rasis. For purposes of interpretation, a planet located within the span of a bhava should be reckoned as belonging to that bhava, irrespective of the rasi in which it is located. The lord of the bhava, however, is the lord of the rasi in which the cusp (the mid-point of the bhava) falls. It would therefore, be desirable to have two charts, the rasi chakra and the bhava chakra drawn separately or the cusps indicated by their degrees and minutes in the rasi chakra itself so that a clear picture is obtained for proper assessment. The following example illustrates this point.

Chandra	Rasi Chart		Rahu
Guru Sani Kethu			
	Ravi, Sukra, Kuja, Bud	L.	

V	Bhava Chart		Rahu
Makhara			
III Guru Sani	II Ravi K.B. Su	L. 16.48 I	

Birth- 14-12-61 at 3-20 a.m. at Madras.
(lat 13 ° 04', Long 80° 15')
Lagna - 16 ° 48 - Thula
Ravi - 28 °27 - Vrischika
Chandra -16°18 - Kumbha
Kuja - 28 °42 - Vrischika
Budha - 27° 04 - Vrischika
Guru - 13 °25 - Makara
Sukra - 17°48 - Vrischika
Sani - 4 °29 - Makara
Rahu - 27°16 - Karkataka
Ketu - 27°29 - Makara

Guru and sani are found to be in the third bhava although they are placed in the fourth rasi.

Interpretation of a horoscope:

Tathwa siddhanta: There are five tathwas, known as 'Pancha tathwas' which are the five elements namely 1) Prithwi (earth) (2) Ap (water) 3) Tejas (fire) 4) Vayu (air) and 5) Akasha (ether). They operate in a sequential order for specific durations of time from sun rise to the next day's sun rise. They move in a clockwise order first and then in an anticlockwise fashion. The former is known as Aroha tathwa and the latter cycle as Avaroha tathwa. Aroha means 'ascending' and Avaroha means 'descending'. The order in the ascending or aroha series is prithwi, ap, tejas, vayu and akasha; The order is reversed in the descending or avaroha

series. The duration is 6, 12, 18, 24 and 30 minutes respectively in the aroha; each cycle of aroha- avaroha taking 3 hours for completion. There will be 8 cycles of 3 hours each in a day comprising 24 hours. The nature of the tathwa at sun rise each day depends on the day of the week. The following table gives the details:

Tathwa in Aroha	Tathwa at sunrise	Duration	Sex
Prithwi (Earth)	Wednesday	6 minutes	Male
Ap (Water)	Monday and Friday	12 minutes	Female
Tejas (Fire)	Sunday and Tuesday	18 minutes	Male
Vayu (Air)	Saturday	24 minutes	Female
Akasha (Ether)	Thursday	30 minutes	Male

It is said that a male child will be born when prithwi, tejas or akasha tathwa is operating at the time of birth and a female child will be born during the periods when ap or vayu tathwa is operating. This information would help verify the correctness of the birth time. A person born at the moment when a male tathwa is ending and a female tathwa is beginning may turn out to be a eunuch or an impotent person. The tathwa theory could be further elaborated or divided to comprehend tathwa-antaratathwa-antharanthara tathwa in the same way as the dasas are divided into dasa-antharadasa and so on.

The knowledge of the tathwa predominating at the time of birth could also be of assistance in judging the personality traits of the native. A person born in prithwi tathwa is likely to be earthly in his ambitions and materialistic in outlook whereas an individual born in tejo tathwa will most probably be bright and impressive. Birth in akasha tathwa may bestow an ability for abstract thinking and an inventive or creative intellgence. Aroha tathwa would imply a gradual improvement in opportunities and achievements

as age advances while avaroha tathwa indicates a life with diminishing results or effects.

Grahasamayam:

This refers to the state of the Ududasa lord at the time of birth. There are 27 states mentioned and it would be useful to know the state of the planet ruling the janma nakshatra at the time of birth as it would throw light on the character of the native. To find out the state, the number of rasis from Mesha to the lagna are counted and the number of rasis from lagna to the rasi housing the ududasa lord are also counted. These two are added and multiplied by twice the number of years allotted to the udu dasa lord. This product is then divided by 27. The remainder indicates the state of the planet. For example, in the chart given below, the ududasa lord is Guru.

Ketu			Chandra
Budha	Rasi		
Ravi / L			
Sani, Sukra, Guru Kuja			Rahu

Mesha to lagna = 10

Lagna to Guru = 12

$$\frac{(10+12)\times 2\times 16}{27} = \frac{704}{27}$$

$$26\frac{2}{27}$$

The remainder is 2. i.e. the second state.

The 27 states and their significance are as follows:-

1) **Snanam** (Bathing) : Good progeny; Conjugal happiness; respected by relatives; success in endeavours.

2) **Vastra Dharanam** (Wearing Clothes) : Honoured by the king and government, acquisition of wealth, clothes, precious metals, ornaments and perfumes; having good strength.

3) **Vibhuthi or Gandhalamkaram** (Fame or Decorated with Sandal paste) : State honours, happiness and joy, ability in work

4) **Shivalingam or Poojayathnam** (Preparing to worship) : Money through lands, acquisition of vehicles, happy living, revered by kinsmen.

5) **Panchakshari japam** (Chanting of a five-syllabled mantra): Acquisition of lands and money; trouble through the government; loss of money.

6) **Shiva pooja** (worship of Shiva) : Association with wicked men; love of people; monetary gains.

7) **Upasana or yagna yathnam** (Preparing to perform a sacrifice): Heart disease; educational discourses; professor-ship; liver complaint.

8) **Vishnu Pooja** (worship of Vishnu) : Felicity; monetary gains through relatives and lands; winning over enemies.

9) **Namaskara** (Salutation): Pleasing talk; good vehicle; deceitful.

10) **Giripradakshinam** (Going round the mountain): Disease of spleen; fever with diarrhoea; trouble from the government; worship of goddess Durga.

11) **Rudra pooja** (worship of Rudra) : Head of a village, town or city; prosperity to wife and children; increased wealth and happiness.

12) **Athithi pooja** (worship of guests) : Showy; predominance of rajoguna, acquisition of treasure; mantravadin (magician)

13) **Bhojanam** (meal time): Bereft of rituals of his caste (cosmopolitan); critical of others, sickly and unhappy.

14) **Udakapadam** (base of waterpot) : Eating prohibited food, enmity with relatives and friends.

15) **Kopam** (anger): Poverty; teases and envies others.

16) **Thamboolam** (pan-chewing): Acquisition of clothes and vehicles; money and good conduct; acquaintance with kings and emperors; dexterity in speech and efficiency in management.

17) **Aasthana or Devasabha** (assembly of gods) : Good heart, balanced conduct; self-restraint; mastery over mantras or spells (mantra siddhi); helpful nature; high morality.

18) **Kirita dharanam** (wearing a crown) : Army Commander; monetary gains; educated and renowned.

19) **Rahasyam** (secret): Good words, secretive and lazy.

20) **Alasyam** (indolent) : Lazy, indolent and dull; knowledge of sastras.

21) **Nidra or Seshashayana** (sleep) : Adept in doing others' work; highly lustrous, irritable;teases mother, wife etc.

22) **Jalapana** (drinking water) : Enmity with his kinsmen, elders and preceptor, sickly.

23) **Amrithapanam** (drinking nectar) : Healthy; happy wife and children; sumptuous meals, revered by king or the government.

24) **Dhanarjana** (earning money) **:** Respectable ; wealthy success in undertakings;multiple sources of income.

25) **Kirita visarjana** (removal of crown) : Loss of profession and status, unhappiness, rebuked by people and discarded ; disgrace.

26) **Athi nidra** (excessive sleep) : Thamasic or indolent, crippled by rheumatism and liver diseases, enemy of the government (raja virodhi) or a traitor.

27) **Sthree sambhogam** (sexual intercourse): Highly lustrous; irritable, blaming others, vexed by sorrow.

Shadbala :

To interpret a horoscope, it is important to evaluate the strength of the planets There are six categories under which the strength of planets is assessed. This is known as 'shadbala' The six kinds of strength (bala) are:

1. Sthana bala or positional strength

2. Dik bala or directional strength

3. Kaalabala

4. Cheshta bala or motional strength.

5. Naisargika bala or natural strength and

6. Drigbala or aspectual strength

The evaluation of strength is confined to the seven planets, the nodes are not considered for this. The strength of the planets could be either for good results or for bad depending upon whether they are benefics or malefics for the particular horoscope. The strength is measured in terms of rupas and virupas (60 virupas make one rupa)

1. Sthana bala

a. A planet placed in its position of exaltation is said to have uchcha bala. Similarly if it is placed in its moolatrikona it becomes very powerful; it gets ¾ power. If it is in its own sign i.e. in the rasi that it rules it gets ½ power. With regard to planets owning two houses, one should remember that male planets are stronger in male signs and female planets are stronger in female signs. For example Kuja, a male planet, is stronger in Mesha, a male rasi (which is also its moolatrikona) than in Vrischika, which is a female rasi,though both are owned by him. Similarly, Sukra, which is a female planet is stronger in Vrishabha rasi than in Thula, which is a male rasi.If it is situated in a friendly sign or in a rasi whose lord is a friend, the planet obtains ⅓ power. If it is in its vargotthama position it is as powerful as when it occupies its own sign i.e. ½ power. It has no power if it occupies its sign of debilitation or if it is in an enemy's house.

The relative strength can be calculated by the formula given below.

The longitude of the planet to point of debilitation divided by 3. If the difference between the longitude of the planet and its point of debilitation is more than 180° it should be deducted from 360° and then devided by 3. This gives the uchcha bala in virupas. The maximum is 1 rupa

b. Saptavargaja bala

This is the consolidated strength obtained on the the basis of the planet's position in Rasi (explained above), Hora, Drekkana, Sapthamamsa, Navamsa Dwadasamsa and Trimsamsa.

In hora, drekkana and trimsamsa divisions, Ravi, Kuja and Guru are stronger in the hora of Ravi whereas Chandra, Sukra and Sani

are stronger in the hora of Chandra. Budha is strong in both the horas.Ravi is stronger in the male or odd rasis while Chandra is stronger in the female or even rasis .In the thrimsamsa division Ravi is similar to Kuja and Chandra is akin to Sukra. The affects of the planets will be full, medium and nil depending upon their placement in the beginning, middle or the end of a hora respectively

c. Ojhayugma rasiamsa bala

This is the strength acquired by the placement of planets in odd or even rasis and in odd or even navamsa. Ravi, Kuja and Guru are male planets, Chandra and Sukra are female planets, Sani and Buddha are neutral or eunuch bodies. The odd signs are male and the even signs are female. Therefore, if the male and neutral planets occupy the odd rasis or navamsas they are strong. Similarly, if the female planets are placed in the even rasis or navamsas they acquire strength

d. Kendradi bala

A planet in a kendra or an angle gets full strength (i.e. in 1st, 4th,7th and 10th houses). If it is in a succedent (2nd, 5th, 8th and 11th) it gets only half the strength. A planet in the cadent (3rd, 6th, 9th and 12th) has only one quarter strength. Measured in terms of virupas: kendra - 60 virupas, succedent-30 virupas, cadent-15 virupas.

e. Drekkana bala

If the male planets are in the first drekkana, they get one quarter strength. The female planets get one quarter strength if they occupy the second drekkana and the neutral planets get one

quarter strength if they are situated in the third drekkana. (each drekkana consists of 10° of a rasi).

2. Dikbala

Budha and Guru have dikbala i.e. full strength if they are in the lagna or ascendant. Chandra and Sukra have dikbala in the 4th house. Sani is most powerful when he is in the 7th house. These strengths are full if they fall on the cusps of the respective houses. To calculate the exact strength, the longitude of the planet should be noted and the cuspal degree where its strength is totally absent. The difference should be divided by 3 to get the dikbala in virupas. The highest rating would be 1 rupa or 60 virupas.

3. Kaalabala

There are four kinds in this: Ahoratra bala, Paksha bala, Varsha-Maasa-dina-hora bala and Ayanabala.

a) Ahoratra bala : Chandra, Kuja and Sukra are strong at night; Ravi, Guru and sani are strong during day time. Budha is strong both day and night.

b) Paksha bala : The benefics are strong in sukla paksha i.e from new moon to full moon. The malefics are strong in krishnapaksha i.e. from full moon to new moon.

c) Varsha-maasa-dina-hora bala : The planet who is the lord of the year in which the birth took place is known as the varsha lord and he gets 15 virupas or ¼ rupa. This can be ascertained from the Panchanga of the year. He is the lord of the week day on which the lunar year of birth commenced. The lord of the maasa or month is the lord of the sign in which Ravi is located in the birth chart. His strength is 30 virupas or ½ rupa. The lord of the dina or day is the lord of the week day on which the native was born. He gets 45

virupas or 3/4 rupa. The lord of the hora or hour at which the birth occurred obtains 60 virupas or 1 rupa. He is the most powerful amongst them.

d) Ayanabala:

Ravi, Kuja, Guru and Sukra have ayanabala in northern declination or uttarayana, Chandra, and Sani have ayanabala in the southern declination or dakshinayana. Budha has ayanabala always.

There is yet another bala called the yudhdha bala which is the strength acquired during a planetary war. A planet in the uttarayana becomes victorious in a planetary war. This applies only to Kuja, Budha, Guru, Sukra and Sani.

4. Cheshta bala or motional strength

Ravi's cheshtabala is nothing other than his ayanabala; i.e. he is strong during uttarayana. Chandra gets his cheshtabala during the sukla paksha i.e. the brighter half of the month . In other words, the waxing moon is strong while the waning moon is not. The former is considered a benefic whereas the latter is a malefic.

Eight kinds of motion are attributed to the other five planets, namely Kuja, Budha, Guru, Sukra and Sani. They are:

a) Vakra or retrogression. b) Anuvakra (re-entering the previous rasi as a result of retrograde motion) c) Vikala (apparently maintaining a stationary position) (d) Manda (slow motion) (e) Mandatara (slower than the previous category) (f) Sama (even-paced or the usual speed) (g) Chara (faster than usual) (h) Atichara (entering the next rasi in accelerated motion). The strengths allotted to them are 60; 30; 15; 7½; 45 and 30 virupas respectively.

5. Naisargika bala or natural strength

This strength is in direct proportion to the luminosity or brightness of the planet. The Sun being the brightest has the maximum strength while saturn, being the darkest gets the least strength. The naisargika bala remains the same for all horoscopes. Its significance lies in instances where two planets get the same shadbala score; The brighter of the two planets prevails over the other due to its greater naisargika bala. The following is the score for the planets:

Ravi	=	1.000 rupa
Chandra	=	0.857 "
Kuja	=	0.286 "
Budha	=	0.429 "
Guru	=	0.571 "
Sukra	=	0.714 "
Sani	=	0.143 rupa

6. Drigbala or aspectual strength:

A planet becomes powerful when it is aspected by a benefic and loses its strength when aspected by a malefic. The degree of aspectual strength varies according to the number of houses separating the two planets.

All planets aspect the 7th house with full sight (1 rupa); the 4th and 8th houses with three quarters of a sight (45 virupas); the 5th and 9th houses with half a sight (30 virupas) and the 3rd and 10th houses with a quarter sight (15 virupas). In addition, Sani aspects the 3rd and 10th houses with a full sight; Guru aspects the 5th and 9th houses with a full sight and Kuja aspects the 4th and 8th houses with a full sight. In western astrology, an apposition would

always mean 180° apart, with a margin of 8° on either side, i.e. a full aspect is when the planets are between 172° and 188° apart, but in Hindu astrology the houses they occupy are more important than the difference in degrees.

In judging the strength of the planets, it is necessary to find out their state or avastha. Different kinds of avasthas or states have been listed by the ancient sages. One classification is known as **Baalaadi avasthas**. There are five states depending on the position of the planet in a rasi. For the odd rasis the list is as follows:

1. Bālāvastha - infant state - 0°-6° - strength is one quarter.

2. Kumārāvastha - adolescent state - 6° - 12° - strength is half.

3. Yuvāvastha - youthful state - 12°-18° - full strength

4. Vridhdhāvastha - old age - 18° - 24° - negligible strength

5. Mritāvastha-end of life - 24° - 30° - strength is nil.

The order of the states is reversed for the even signs

Another classification of states is done in terms of **Awakening, Dreaming** and **Sleeping**. A planet is said to be in the state of awakening or alertness if it is in full exaltation or placed in its own sign; it then gets full strength. If it is situated in a friendly house or in a neutral sign, it is considered to be in a dreaming state. It has only medium strength. If the planet is occupying an enemy's house or if it is in debilitation, it is known to be in a sleeping state, where it has no strength whatever.

There is yet another classification in which 9 states are mentioned. They are: Deepta, Swastha, Pramudita, Saanta, Deena, Vikala,

Khala and Kopa. **Deepta** is a state of luminosity when the planet is placed in its state of exaltation. **Swastha** which means 'well being' is experienced when the planet is situated in its own house. **Pramudita** is a state of jubilance which a planet experiences when residing in a close friend's (atimitra) house. **Santa** means 'tranquil' which is the state of the planet when it is placed in a friendly sign. A planet is in a **Deena** state, a 'piteous' state, if it is situated in a neutral house. **Vikala** means 'unwholesome'; it is the state of a planet when it is conjoined with a malefic. A planet is in a **Khala** or 'wicked' state if it is placed in an enemy's houses. When a planet is in a state of combustion (asthangatha) it is angry' or in a state of **Kopa.**

One more classification lists 6 avasthas, which are; Lajjitha, Garvita, kshudita, Trushita, Mudita and kshobita. A planet is in **Lajjitāvastha** (Lajjita means 'bashful') if it is in the 5th house with a node, Sun, Saturn or Mars. It is in the **Garvitāvastha** when it is in exaltation or in its moolatrikona. The word Garvita means 'being proud'. Kshudita is being hungry; a planet is in **Kshuditāvastha** when it is in an enemy's house or in conjunction with an enemy or Saturn or when it is aspected by an enemy. The fourth state is called Trushita which means being thirsty. A planet is in **Trushitaavastha** when it is situated in a watery sign and is aspected by a malefic. **Muditāvastha** is the state of 'being happy'. A planet is happy when it is in a friendly sign in conjunction with or aspected by a benefic or Jupiter. The sixth state is known as **Kshobhitavastha** or an 'agitated state' which is caused by the conjunction with the Sun and an aspect or association with a malefic or an enemy. The houses which are occupied by planets in their kshuditaavastha or kshobhitaavastha are destroyed.

Benefics, Malefics and Neutral planets

Some planets are known as **natural benefics.** Of them jupiter stands first, being the biggest and having the most powerful influence on the earth. Venus comes next, being the brightest and most beautiful. The waxing Moon is the third natural benefic. The Sun is considered a **natural malefic** because of the intensity of his rays which dry up the earth and oppress the living creatures with a sense of fatigue. Mars symbolises aggression and Saturn with a ring around its circumference projects a feeling of constriction. They are, therefore, considered to be inimical in their influence. Mercury has a changeable character; when it is conjoined with or aspected by a benefic, he will bestow favourable results but if he is under the influence of a malefic he will give unfovourable effects. The following table gives the list of natural benefics, malefics and neutral planets.

Natural Benefic	Natural Malefic	Neutral
Jupiter Venus Waxing Moon	Sun Waning moon Mars Saturn Rahu Ketu	Mercury

Individual Benefics, Malefics and Neutrals.

Apart from their natural qualities, each planet could become either a benefic, malefic or neutral depending on its rulership, position and aspects in an individual horoscope. The rationale for this is as follows.

1. The lord of Lagna (ascendant) is a benefic (auspicious) because the Lagna is both an angle and a trine.

2. The 5th and 9th houses are especially signifant for prosperity and the 7th and 10th for happiness. Hence the planets owning these four houses are considered benefics.

3. If natural benefics own angles, they will not give good results whereas malefics owning them will refrain from giving bad results. They become benefics if they simultaneously own a trine

4. The planet owning the 3rd, 6th or the 11th house will become a malefic. The 8th lord is not auspicious because the 8th is the 12th from the 9th house. If he also owns the 3rd, 7th or 11th he will be especially harmful; but if he rules a trine at the same time he will bestow favourable results.

5. The effects caused by the lords of the 8th house and the 12th will depend upon their association. If the Sun or the Moon happens to own the 8th no evil effects will accrue.

6. The planet owning an important house can counteract the influence of another planet which owns a less significant house.

7. The strength of the benefics increases in the order: 1st, 4th, 7th and 10th, which means the 7th house is more powerful than the 4th and the 10th more powerful than the 7th. Similarly with the trine; the 9th house lord is stronger than the lord of the 5th.

8. The strength of the malefics also increases in the ascending order from 3rd, 6th and 11th houses. The order for the other group is 12th, 2nd and 8th house. The lord of the 8th house is more powerful than the 2nd and the 2nd lord is stronger than the 12th.

9. From the above statements it follows that the most powerful benefics are the lords of the 9th and 10th houses and the strongest malefics are the lords of the 8th and 11th houses

respectively. For a person born in Mesha lagna, Sani is the lord of both the 10th house and the 11th. The 11th house Kumbha is also his moolatrikona which makes him more powerful. He therefore is more of a malefic than a benefic. In the case of a person born in Mithuna lagna, Sani happens to be the lord of the 8th house and the 9th. The 9th house, being his moolatrikona makes him more of a benefic than a malefic.

10. Rahu and Ketu, by virtue of not owning houses, give results according to their position, associaion and the rulers of the houses occupied by them.

The following table gives the individual benefics, malefics and neutrals for the 12 lagnas according to sage Parasara. The houses ruled by the planets are also mentioned.

Lagna	Benefics	Malefics	Favourable associations
Mesha	Kuja (1 and 8) Ravi (5) Guru (9 & 12)	Budha (3 and 6) Sukra (2 and 7) Sani (10 and 11)	Ravi - Guru Guru - Kuja Ravi - Kuja
Vrishabha	Sani (9 and 10) Ravi (4) Budha (2 and 5)	Guru (8 and 11) Sukra (1 and 6) Chandra (3)	Budha - Sani Budha - Ravi
Mithuna	Sukra (5 and 12)	Kuja (6 and 11) Guru (7 and 10) Ravi (3)	Exchange between Guru and Sani in 9th and 10th Sani - Guru in 9th or 10th. Sani in 9th Guru in 10th
Karkataka	Kuja (5 and 10) Guru (6 and 9) Chandra (1)	Sukra (4 and 11) Budha (3 and 12)	Kuja-Guru Kuja - Ravi Kuja - Chandra

Lagna	Benefics	Malefics	Favourable associations
Simha	Kuja (4 and 9) Guru (5 and 8) Ravi (1)	Budha (2 and 11) Sukra (3 and 10) Sani (6 and 7)	
Kanya	Budha (1 and 10) Sukra (2 and 9)	Kuja (3 and 8) Guru (4 and 7) Chandra (11) 10th	Budha - Sukra Budha - Ravi in
Thula	Budha (9 and 12) Sani (4 and 5)	Guru (3 and 6) Ravi (11) Kuja (2 and 7) (Sukra is Neutral)	Chandra-Budha Rajayoga
Vrischika	Guru (2 and 5) Chandra (9) Ravi (10)	Sukra (7 and 12) Budha (8 and 11) Sani (3 and 4) (Kuja is Neutral)	Saturn in 5th/9th
Dhanus	Kuja (5 & 12) Ravi (9) Budha (7 and 10)	Sukra (6 and 11) (Guru is Neutral)	Ravi-Budha Guru-Chandra
Makara	Budha (6 and 9) Sukra (5 and 10)	Kuja (4 and 11) Guru (3 and 12) Chandra (7) (Ravi is Neutral	
Kumbha	Sukra (4 and 9) Sani (1 and 12)	Guru (2 and 11) Chandra (6) Kuja (3 and 10)	
Meena	Kuja (2 and 9) Chandra (5) Guru (1 and 10)	Sani (10 and 11) Sukra (3 and 8) Ravi (6) Budha (4 and 8)	

After ascertaining the strength of the different planets and their disposition with regard to each lagna i.e. whether they are benefics, malefics or neutral, the next step is to assess the bhavas or houses which they rule and those which they occupy. As explained in Chapter IV, each bhava represents an aspect of life and is ruled by a planet who bestows the results of that house, who is known as the Karaka. This is irrespective of the ruler of the house and its occupants. Here again, Maharshi Parasara says that

for proper assessment of the various bhavas,the reckoning should be done from the lagna as well as from the position of the Karaka. For instance, in judging the 9th (for father), 10th and 11th houses, the counting should be done both from the lagna and from the position of the Sun. For evaluating the significance of the 1st, 2nd, 4th, 9th and the 11th houses, the reckoning should be done also from the position of the Moon. In interpreting the 3rd bhava, the 3rd house counted from Mars should also be taken into consideration. The effects of the 6th house (from lagna) should also include those of the 6th house from Mercury. Similarly, the judgment of the 5th house, for progeny, should be supplemented by the significance of the 5th house from Jupiter; the 7th house, for spouse, should also consider the 7th from Venus and the 8th and 12th houses for death, should include the effects of the 8th and 12th houses from Saturn. For a comprehensive study of the horoscope, therefore, the position and nature of the house and its lord, the characteristics of the rasi, the placement of its lord in a friendly, inimical or neutral house, the other occupants, if any, the aspects from other planets, benefic or malefic, the star constellations or nakshatras in which the planets are situated and their lords are some of the inportant factors to be taken into consideration. The timing of the effects on the basis of the Dasa and antaradasa should also be worked out. For each bhava, the appropriate varga chart or division chart has to be prepared to gain more insight.

Yogas

The placement of planets in cetain special houses or rasis and in particular combinations in a horoscope are said to bestow extraordinary effects on the native. These are called Yogas. Some

of them are auspicious and some inauspicious. They can be classsified into five categories :

1. Yogas formed in relation to the lagna.

2. Raja Yogas.

3. Yogas pertaining to Chandra known as Chandraadhi Yogas.

4. Yogas centering round the Sun.

5. Parivarthana Yogas.

Although the Yogas are believed to have special effects throughout the life of an individual, the maximum influence is felt only during the dasa period or the antaradasa of the planets which constitute the Yoga.

Mahāpurusha Yogas :

A group of five yogas named panchamahapurusha yogas belong to the first category because the positions of the planets are judged in relation to the lagna. They are : Ruchaka, Bhadra, Hamsa, Malavya and Sasa.

Ruchaka Yoga

When Kuja is placed in either Mesha or Vrischika (his own rasis) or in Makara, in his sign of exaltation; and is at the same time in a Kendra (1st, 4th, 7th or the 10th from lagna), it is called the Ruchaka Yoga. For the Yoga to operate Kuja, Lagna and Chandra should be without blemish; they should not be associated with or be in conjunction with malefics; nor should they be combust or sandwiched between malefics. An example is given below.

A person born in Ruchaka Yoga has a long and lustrous face; is dark red in complexion, with attractive brows and black hair. He is courageous and victorious in wars. He will be powerful, arrogant, healthy and famous.

	Kuja		Chandra
Sani Rahu			L
			Ketu
Ravi Budha	Suk		

Bhadra Yoga

If Budha occupies Mithuna rasi (his own rasi) or Kanya rasi (his sign of exaltation) which is identical with a kendra, the Yoga so formed is called the Bhadra Yoga, provided Budha, lagna and Chandra are without blemish.

			Rahu Sukra
Ketu			Ravi Chandra
	Kuja	Guru Sani	L Budha

A person having Bhadra Yoga will be well-built with strong, long arms. He will be intelligent and learned. He will possess a satwik nature and will be pure in body and mind. He will be eloquent in speach, wealthy and long lived.

Hamsa Yoga

Chandra	Ravi Kuja	Budha Rahu	
			Guru
L			
Sani	Rahu		

Hamsa Yoga is formed when Guru is in Dhanus or Meena rasis (his own houses) or in exaltation in Karkataka rasi which is also a kendra and the lagna, Chandra and Guru are free from unfavourable associations or aspects.

A person having Hamsa Yoga in his natal chart will be handsome, with a well developed nose. He will possess sharp intelligence, will be phlegmatic, very passionate and virtuous. He will be like a king, respected by good people.

Malavya Yoga

Ravi Budha		Sukra	Chandra Guru
L			Ketu
Sani Rahu			
			Kuja

If Sukra is in his own house, either in Vrishaba or Thula rasi or in Meena, where he is exalted and at the same time in a kendra from lagna, without suffering from malefic influences, it is known as Malavya Yoga. The person having Malavya Yoga will be of medium stature he will have a lustrous body with beautiful lips, white teeth, a slender waist and strong limbs. He will be blessed with a good family and fortune. He will be learned and renowned. He will have good vehicles and will enjoy the pleasures of life.

Sasa Yoga

			Sukra Ketu
Sani			
			Ravi Budha
Rahu	L	Guru Chandra	

When Sani occupies his own house, namely Makara or Kumbha or is placed in Thula, his house of exaltation which is identical with a kendra, Sasa Yoga is said to exist. As in the above cases the lagna, Sani and Chandra should be free from malefic associations and aspects. A person with Sasa Yoga will be strong and valourous. He will have small teeth and face, a slender

waist and beautiful thighs. He will be wise and enjoys wandering in forests and mountains. He will have good servants and will be like a king. He will enjoy other people's wealth and women.

Sometimes a person may have more than one such Yoga which will make him doubly fortunate.

Raja Yogas

When there is a conjunction of the rulers of the trikona houses, namely the 5th and 9th houses, in the natal chart, Raja Yoga is believed to be present. Such a combination or 'Yoga' endows the individual with qualities which would enable him to live like a king (Raja). The effects of the Raja Yoga will be felt most in the areas represented by the house occupied by the planets and during their dasa and antharadasa periods. The areas of life ruled by the two planets (Karakathwa) will also experience the benefit. The table below gives a list of Raja Yoga combinations for the different lagnas:

Lagnas	**Conjunction of planets**
Mesha	Ravi and Guru
Vrishabha	Budha and Sani
Mithuna	Sukra and Sani
Karkataka	Kuja and Guru
Simha	Guru and Kuja
Kanya	Sani and Sukra
Thula	Sani and Budha
Vrischika	Guru and Chandra
Dhanus	Kuja and Ravi
Makara	Sukra and Budha

Kumbha	Budha and Sukra
Meena	Chandra and Kuja.

In addition, there are a number of combinations of planets and their positions which are believed to be very auspicious and which are included in the purview of Raja Yogas. Some of them have also been given specific names. The following are a few examples.

Amala Yoga is formed when there is a benefic planet in the 10th house from the lagna or the moon.

Mahabhagya Yoga: If a male child is born during the day and the lagna, Ravi and Chandra are all in odd signs (Mesha, Mithuna etc.) or, if a female child is born during the night and the lagna, Ravi and Chandra are all placed in even signs (Vrishabha, Karkataka etc), it is known as mahabhagya yoga.

Kesari Yoga is formed when Chandra is in a kendra, reckoned from Guru.

Vasumathi Yoga is caused when all the benefics are in upachaya houses, namely the 3rd, 6th, 10th and 11th.

Pushkala Yoga is produced when the lords of houses occupied by the lagna and chandra are together in a kendra or in the house of an atimitra and a strong planet is expecting the lagna.

Subhamala Yoga is formed when all the planets in regular order are posited in the 5th,6th and 7th houses from the lagna.

Lakshmi Yoga is produced when Sukra and the lord of the 9th house occupy their own houses or their signs of exaltation identical with a kendra or a trikona.

Gowri Yoga is formed when Chandra is in his own house or in exaltation, identical with a kendra or a trikona and aspected by Guru.

Saraswathi Yoga is caused when Budha, Guru and Sukra are in kendra or trikona houses from lagna or in the 2nd house and are aspected by Guru who is in his own house, in a friend's house or in the sign of exaltation.

Srikantha Yoga is produced when the lord of the lagna, Ravi and Chandra are all in their own houses or in a friend's house or in exaltation and simultaneously occupy kendra or trikona houses.

Srinatha Yoga is formed when Sukra the lord of the 9th house and Budha are in their exaltation which are identical with kendra or trikona houses.

Virinchi Yoga is caused when Guru, the lord of the 5th house and Sani are similarly placed.

There are several other Raja Yogas mentioned in the ancient texts which ensured kingship in the olden days. In the modern context, however, they should be taken as indications of opportunities for living like a king, in comfort and happiness. The rationale for these Raja Yogas is none other than the principle that three or more planets well-placed, in their own signs or in exaltation, well-aspected and in angles or trikonas would confer a prosperous and glorious life to the native.

Lunar Yogas.

The yogas mentioned above are in relation to the lagna. There are other yogas which are centered round the Moon. These are called the 'Lunar Yogas'. Sunapha, Anapha, Durudhara and Kemadruma are the four major lunar yogas.

Sunapha Yoga: Any planet excepting Ravi, Rahu and Ketu placed in the 2nd house from Chandra produces a yoga known as Sunapha yoga. The results of the yoga will depend upon the nature of the planet and its position in the horoscope.

Anapha Yoga: Any planet (except Ravi and the nodes) in the 12th house from Chandra causes a yoga called Anapha yoga. The effects are influenced by the nature of the planet and its situation.

3. Durudhara Yoga:

If there is a planet in both the 2nd and 12th houses from Chandra (other than Ravi, Rahu and Ketu) the yoga produced is known as Durudhara yoga.

The idea is that unless there is a planet on either side of Chandra or along with it he will not be well-balanced and therefore would not be in a position to offer a comfortable life to the native.

4. Kemadruma Yoga:

If the above three yogas are absent and if there are no planets in the angles from the Moon and if he is devoid of aspects the yoga produced is called kemadruma yoga which is caused by the unfortunate Chandra and results in unending difficulties to the native.

Taking into account all the possible combinations and permutations, it has been calculated that there can be 31 kinds of Sunapha yoga, 31 kinds of Anapha yoga and 180 kinds of Durudhara yoga.

Maharshi Parasara is of the opinion that the lunar yogas prevail over the other yogas, good or bad, found in a horoscope. When Chandra is flanked by benefic planets who are in their own houses or in exaltation, the native will, by his own efforts become wealthy, virtuous, learned and famous. If on the otherhand, Chandra is surrounded by malefics contrary results will obtain.

Yogas from the Sun :

Just as there are yogas caused by the Moon there are yogas which are centered round the Sun. Similar to the Sunapha, Anapha and Durudhara yogas (lunar yogas) there are Vesi, Vasi and Ubhayachari Yogas caused by planets other than Chandra, Rahu and Ketu, by being in the 2nd, 12th and both 2nd and 12th houses from the sun.

Vesi yoga is caused by a planet being situated in the 2nd house from the Sun. When a benefic planet produces the yoga it is called 'Subha-Vesi' and when it is a malefic or a planet in debilitation it is called 'Papa-Vesi'

Vasi Yoga is produced by a planet placed in the 12th house from the Sun. If it is a benefic it is called 'Subha Vasi' yoga, if it is a malefic it is known as 'Papa-Vasi'.

Ubhayachari Yoga is caused when the sun has planets on either side of him i.e., in the 2nd house and the 12th house. If the planets are good and well placed the effects will be favourable and the

yoga will be 'Subhobhayachari yoga'; otherwise it will be 'Papobhayachari'.

The effects of these yogas will vary according to the nature of the planets producing the yogas, the houses they are situated in, their strength and so on.

Kartari Yoga

This is similar to the Ubhayachari Yoga where the Sun is flanked by planets and Durudhara yoga where the Moon is surrounded on either side by planets. Kartari yoga is formed when there are planets on either side of the lagna. If the planets are benefics it is called 'Subha-Kartari yoga' and if there are malefics in the 2nd and 12th houses it is called 'Papakartari yoga'.

Parivarthana Yogas.

When two lords of different houses mutually exchange places i.e, they are situated in each other's house, it produces a parivarthana yoga. The total number of parivarthanas or exchanges possible has been calculated as 66 starting from lagna and ending with the 12th house. Of these, 28 are known as Maha yogas which are auspicious, 30 are called Dainya yogas which are inauspicious, because they are caused by the lords of the 6th,8th and 12th houses and 8 are caused by the lord of the 3rd house and these are known as Kahala yogas. According to Manthreswara, the individual with a kahala yoga will be haughty in speech at times but well-spoken at other times. He will be prosperous at certain times and poor and miserable at other times. But not so the persons with Mahayoga. They will be fortunate throughout their

lives whereas those with a Dainya yoga will perpetually be faced with dificulties.

There is however a difference of opinion with regard to the Dainya yogas. Some are of the view that the exchange of houses between the lords of the 6th, 8th and 12th houses could make the native very prosperous provided they aspect each other and are in no way influenced by the lords of the other houses either through conjunction or aspect. In fact they call it a 'Vipareetha Raja Yoga'.

A philosophical interpretation of planetary aspects

An interesting and imaginative analysis of the concepts underlying Hindu astrology on the basis of Vedantic and Sankhyan ideology has been furnished by Sri B.S. Gopalakrishna of Madikeri. He has visualized the positions of planets in three successive stages:

1. Before creation 2. Poised for creation and 3. After creation. In the first stage, the planets are in their own houses, in perfect equilibrium. There is no action and therefore no effects. In the second stage, the planets move from their houses to occupy their Moolatrikona positions, poised for the act of creation. In the third stage, they shift to their houses of Exaltation, their most powerful positions and commence their journey round the Sun. He has explained the significance of the three stages and the symbolism underlying their positions and aspects in terms of the emergence of the 'Self' or Jeeva, its sojourn in the transactional world of illusion and its ultimate re-union with the Supreme, eternal Atman.

Of the twelve rasis, the Sun and the Moon have each one rasi to rule and the other five planets have two houses each to govern. Every one of the planets has a house where it is exalted and another house which is known as its Moolatrikona. The planets have attributes (Gunas) like Satthwa, Rajas and Tamas; they possess qualities of the primordial elements (Tatthwas) such as Fire, Water, Air, Earth and Space and they symbolise an aspect of the human personality. Ravi represents the Ego or Ahamkara; Chandra symbolizes the Mind; Kuja stands for the Body; Budha signifies the Intellect or Buddhi and Speech; Guru is identified with the individuated Consciousness or Prajna or Jeeva; Sukra personifies desire or Kama and Sani stands for torpor or delusion. The rasis also have gunas and tatthwas. Each planet exerts a direct influence on the house diametrically opposite to it (the seventh rasi) and on its occupant. Its effect is also felt, to a lesser degree, in the 4th and 10th houses which are

Before Creation

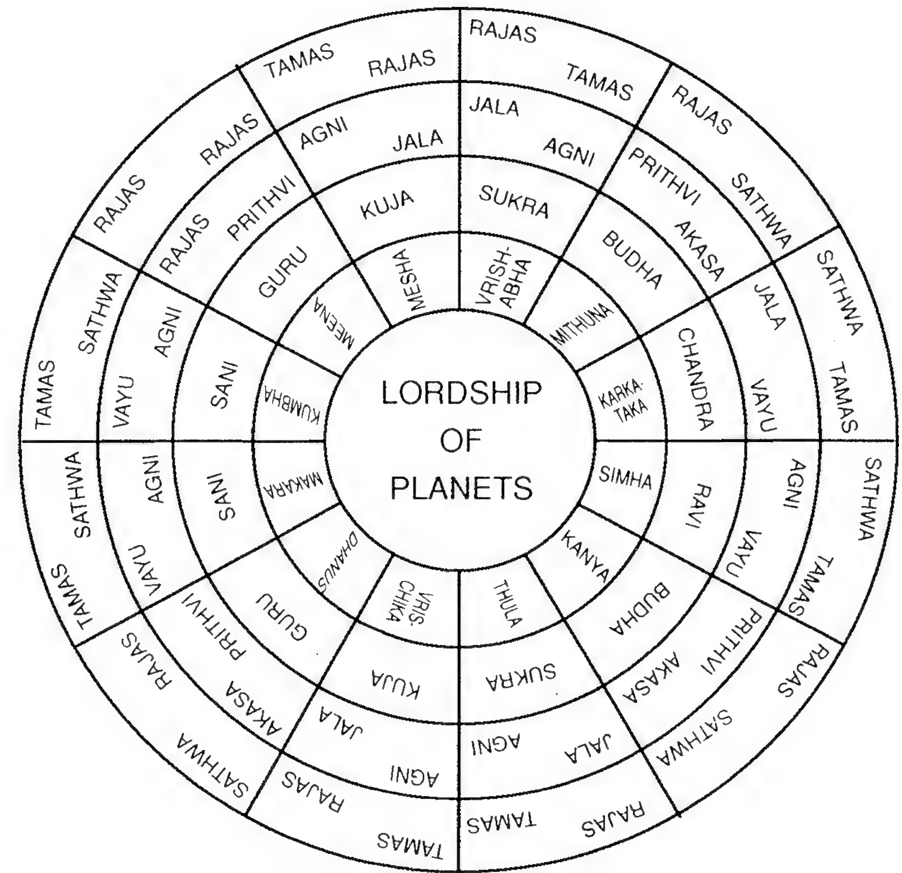


Diagram - I

Beginning of Creation

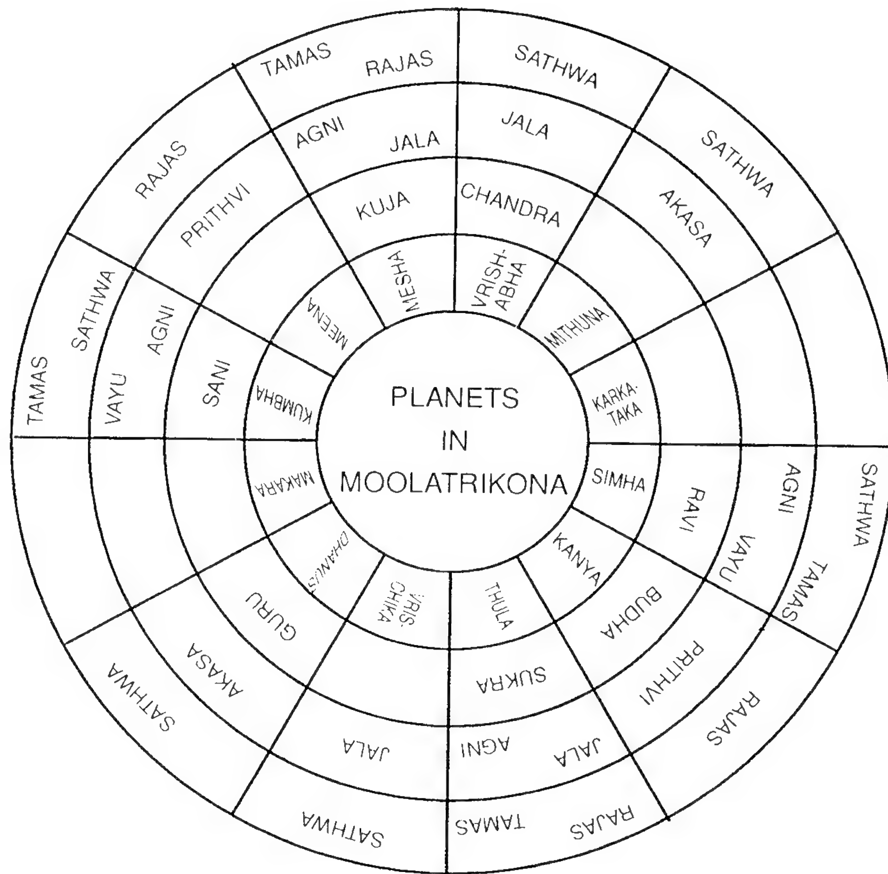


Diagram - II

In the Transactional World

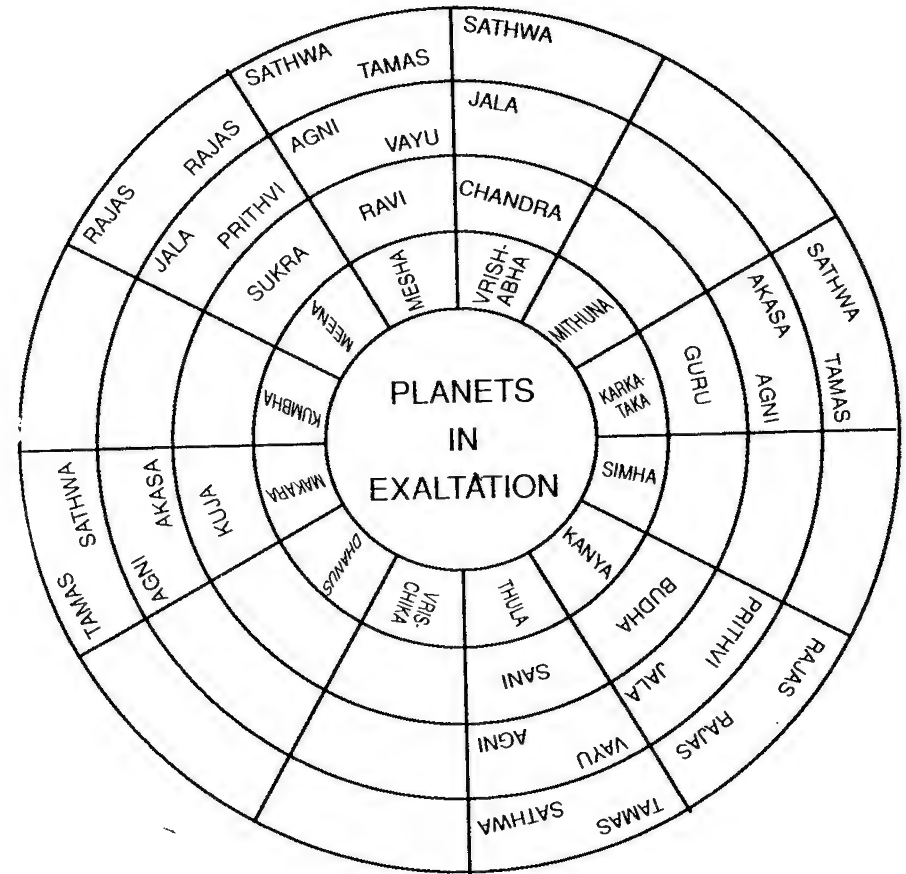


Diagram - III

known as kendras. (1st, 4th, 7th and 10th). Every planet is strengthened or supported by the occupants of the 5th and 9th houses which are called Trikonas.

Diagram I shows the position of planets before creation. The gunas and tatthwas of the planet are reflected in the house opposite (the 7th). For example, the attributes of Ravi - Satthwaguna and Agni tatthwa-which belong to the Simha rasi are found in the opposite rasi, namely, Kumbha and the attributes of Sani-Tamoguna and Vayu tatthwa-are found in the Simha rasi.

Diagram II and III show the planets situated in their Moolatrikona houses and in their houses of exaltation respectively. The interpretation for each planet in the two positions is as follows:

Ravi:

Ravi represents the 'I' ness or the ego (ahamkara). He is directly facing Sani who symbolizes delusion (Diagram II). The very existence of ego is due to delusion. The planets in the trikonas are Guru (5th house) and Kuja (9th house) who reinforce the ego. Guru stands for jeeva, the individuated soul without whom the ego cannot exist. Kuja represents the body which is the base for the ego. Of the kendras 4 and 10 which receive the impact of Ravi, the former is empty and the latter is occupied by Chandra. The ego shapes the mind, which Chandra symbolizes. This is the first stage, the birth of a being.

The next stage represents the individual in the transactional world (Diagram III). Ravi is in Mesha encountering Sani in Thula; both are in exaltation. The ego is embedded in the body (Kuja is the lord of Mesha) and is face to face with desire or kama (Sukra stands for kama or enjoyment) but is deluded because he finds Sani there. Desires are rooted in delusion and delusions are founded on desires. The trikonas are empty; the ego has no real foundation from the stand point of Truth. Guru is in the 4th and Kuja in the 10th (kendras). The ego guides the jeeva and steers the body.

Chandra:

Chandra symbolizes the mind. In the first stage, Chandra is supported only by Budha (in the 5th house) who represents the intellect. The mind becomes an effective tool for the ego only if there is intellect; without intelligence, the mind is useless. The 9th house is empty, the kendras are occupied by Ravi (in the 4th) and Sani (in the 10th); the 7th house is empty. The mind influences the ego by strengthening its delusions. The ego cannot function in the world without the active involvement of the mind.

In the second Stage, Budha is in the 5th and Kuja is in the 9th houses respectively. The mind is anchored in the body and derives its strength through the intellect; without the body and intelligence, the mind cannot function. The kendras, the 4th, 7th, and 10th houses are all empty. In the transactional world, the mind has no power over anything; on the other hand, the mind is influenced by the external world. Whatever power an individual wields is due to his ego and his intellect and not due to his mind.

Kuja:

Kuja stands for the body. At the time of creation (in the first stage) Kuja is supported by Ravi (in the 5th) and Guru (in the 9th). The body comes into being due to the ego; but the ego by itself cannot create anything. It has to unite with the individuated consciousness or soul (jeeva) in order to assume a body, to take birth. Among the kendras, only the 7th house is occupied by Sukra; the others are empty. Desires are felt or produced because of the body; without the body the mind cannot satisfy its desires.

In the transactional world (in the second stage) Kuja is supported by Chandra in the 5th house and Budha in the 9th house. The functioning of the body depends on the individual's mind and intellect. Among the kendras, Ravi is in the 4th, Guru is in the 7th and Sani is in the 10th. The ego of a person is boosted or beaten by the vitality or weakness of the body respectively. It is the body which is responsible for the masking of the real 'Self' and the

misconception that the body-mind complex is the jeeva. It is also the root-cause of the delusion that the world we see outside is the real world.

Budha:

Budha symbolizes the speech and intellect in man. At the begining (in diagram II) there is no one in the 5th house; the 9th house is occupied by Chandra. The existence of speech and intellect is contingent upon the presence of the mind. Both mind and intellect are the tools created by the ego for its activities in the world. They are mutually dependent upon each other; the one cannot function without the other. Among the kendras, only the 4th house is occupied by Guru; the others are empty. The intellect moulds the individual consciousness. The jeeva's world-view is coloured by its intellect.

In the second stage (diagram III) there is Kuja in the 5th house and Chandra in the 9th house. In the transactional world the intellect is dependent on the brain which is a part of the body and on mind. The impact of the intellect is felt in the 4th. 7th and 10th houses where Kuja, Ravi and Guru are stationed. The body's activities are dictated by the intellect; the ego is guided by the logic and reasoning of the intellect regarding the reality of the world and this approach colours the individual's consciousness also.

Guru:

Guru signifies the individuated consciousness of man. At the beginning of creation (in the first stage) Kuja occupies the 5th house and Ravi, the 9th house. The consciousness or jeeva emerges only when the ego comes into existence encased in a material body. Without a body there can be neither a sense of 'I' ness nor a personal consciousness. As to the kendras, the 4th and 7th houses are unoccupied but the 10th house is occupied by Budha. The effect of consciousness is experienced only by the intellect.

In the second stage, the 5th house is empty and the 9th house is occupied by Sukra. The jeeva is pressed into action only on account of desires which seek satisfaction. But for desires and the need to satisfy them there would be no action on the part of jeeva. The kendras are occupied by Sani (4th house), Kuja (7th house) and Ravi (10th house). The delusion of the ego that body is the 'Self' is itself due to the presence of consciousness without which neither the body, the ego or its delusions can survive.

Sukra:

Sukra is identified with 'kama' or desires. In diagram II which represents the stage of creation, Sani is occupying the 5th house and the 9th house is empty. Desires arise because of the delusion that the individual jeeva is independent and powerful; that the body-mind system with its constituents (the ego, intellect, the sense-organs and sense-functions) is the real 'Self'. If this delusion did not exist, the jeeva would be in a state of bliss, there would be no hankerings and frustrations. Out of the three kendras only the 7th is occupied by Kuja. The other two are empty. The effect of kama is on the body; the body is the vehicle through which all desires are sought to be fulfilled.

In the second stage (diagram III), the 5th house is occupied by Guru and the 9th house is empty. The basis for desires and their enjoyment is the consciousness, which alone is the active principle. The rest are inert. The mind is commonly associated with desires but kama stands for enjoyment alone whereas the mind experiences both pleasure and pain. Therefore, the mind is not the true basis for enjoyment. It is consciousness which is the background for kama. Among the kendras which feel the effect of Sukra, only the 7th house is occupied by Budha. The desires influence the intellect which strives for their satisfaction through various ways and means.

Sani:

Sani is the personification of delusion. At the commencement of creation, the 5th house is unoccupied and Sukra is stationed in the 9th house. Delusion is the result of desires and the pursuit of pleasures. Chandra is in the 4th house, Ravi is in the 7th house and the 10th house is empty. The influence of Sani is felt in the kendras. Mind (Chandra) and ego (Ravi) are driven by delusion (Sani).

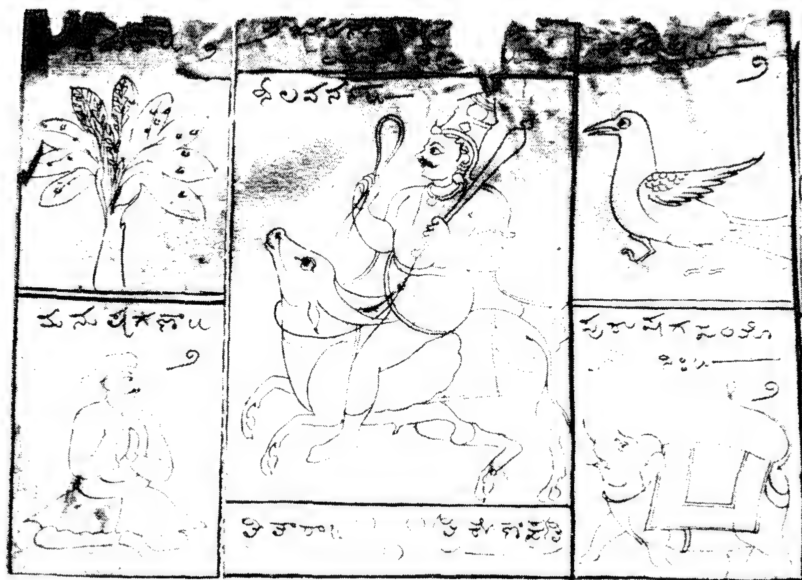
In the transactional world (diagram III) both the trikonas are unoccupied. There is no basis or foundation for delusion. If there was any reason or truth underlying it, it would no longer be a delusion. The word 'delusion' means that which has no real basis or justification. As to the kendras, the 4th house is occupied by Kuja, the 7th house is occupied by Ravi and the 10th house is occupied by Guru. The effect of delusion is spread over the body, the ego and the individuated consciousness. To identify oneself with the body is a delusion. To believe that one is independent of one's creator is a delusion and to be unaware of one's real nature due to the clouding of consciousness is also caused by delusion.

The interpretation of the planetary aspects in terms of philosophical concepts could be applied to individual horoscopes to judge the personality traits of the native and to understand the dynamics of his behaviour in the transactional world.

GRAPHIC REPRESENTATIONS OF NAKSHATRAS FROM AN OLD MANUSCRIPT FROM MYSORE



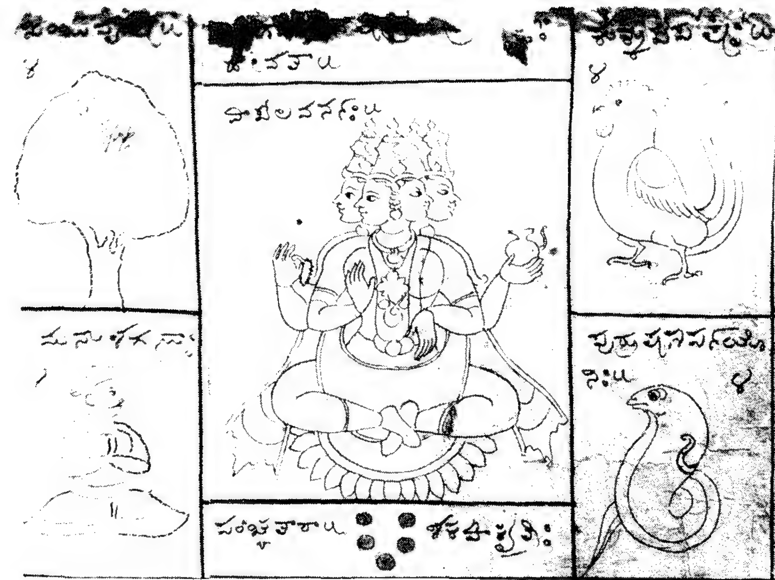
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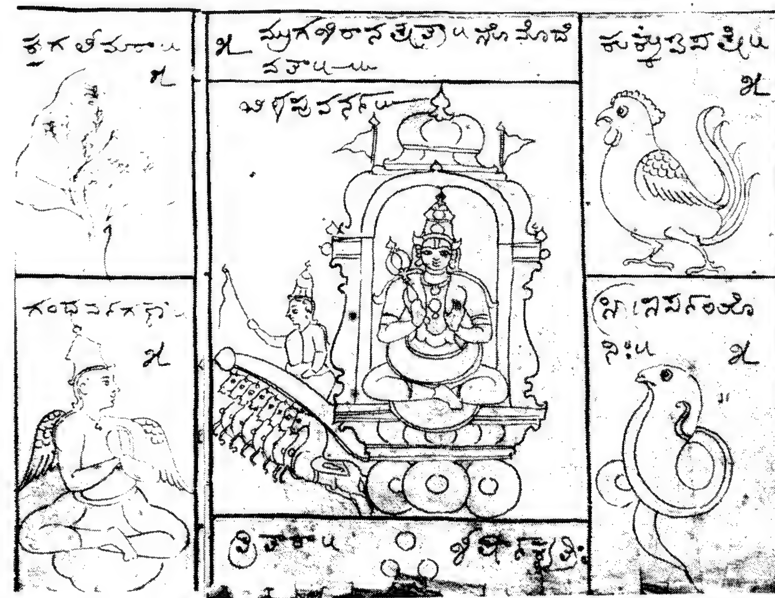
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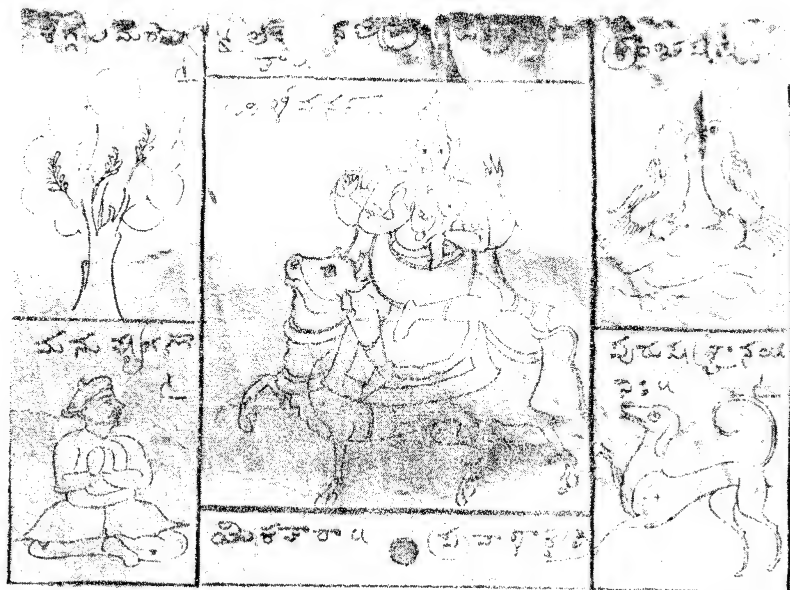
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4
ROHINI



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MRIGASHIRA



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AARDRA



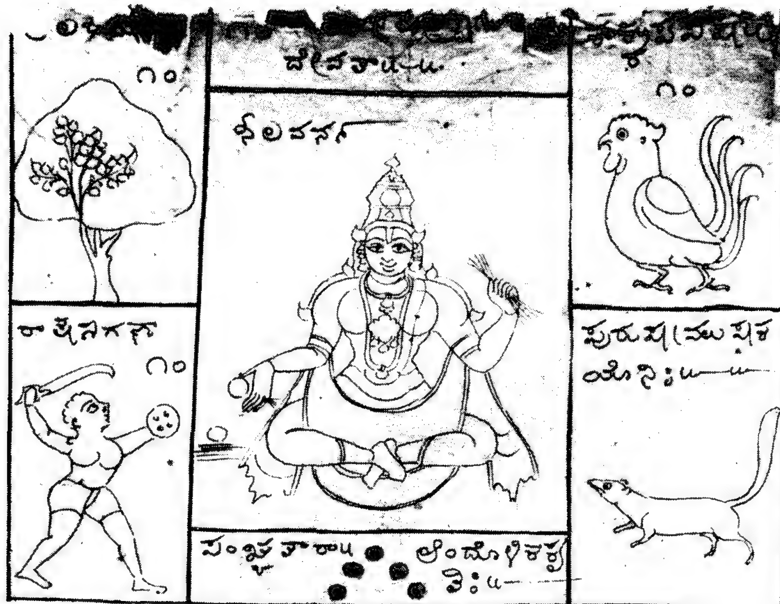
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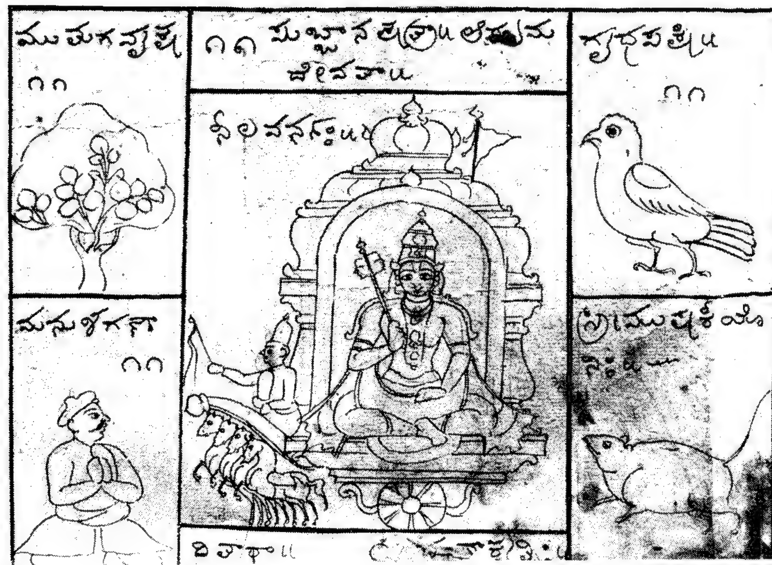
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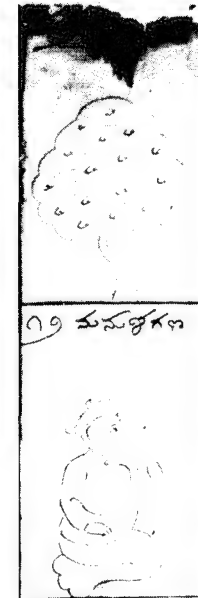
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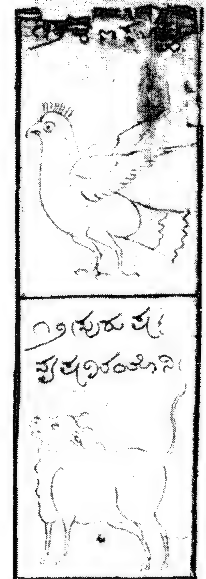


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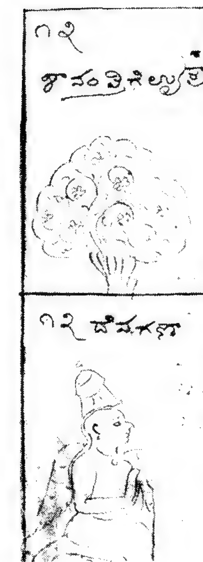


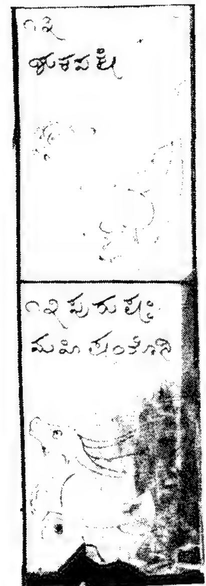
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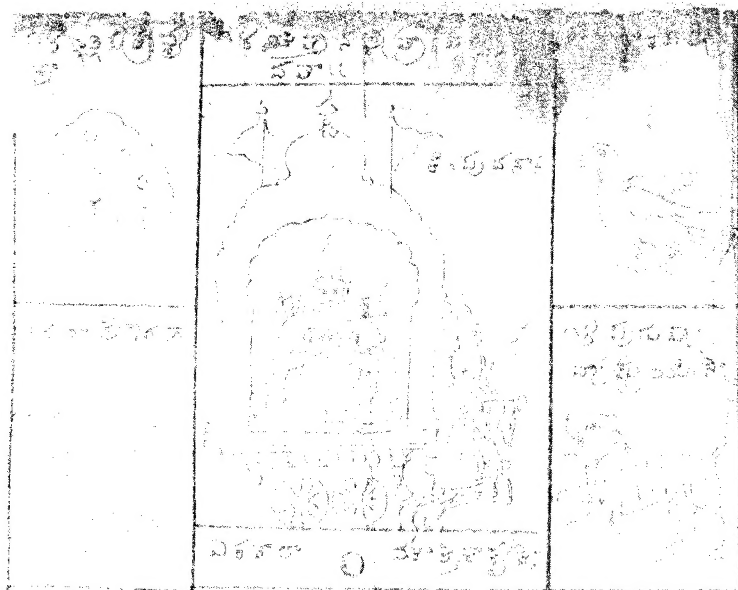


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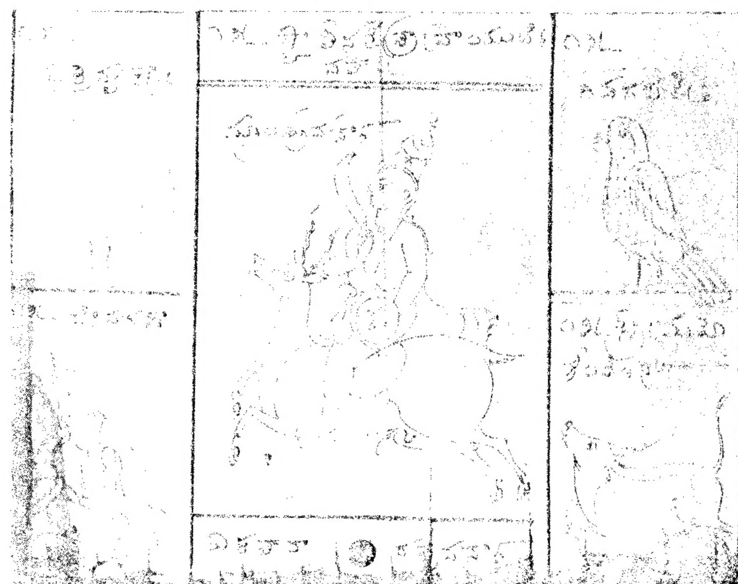




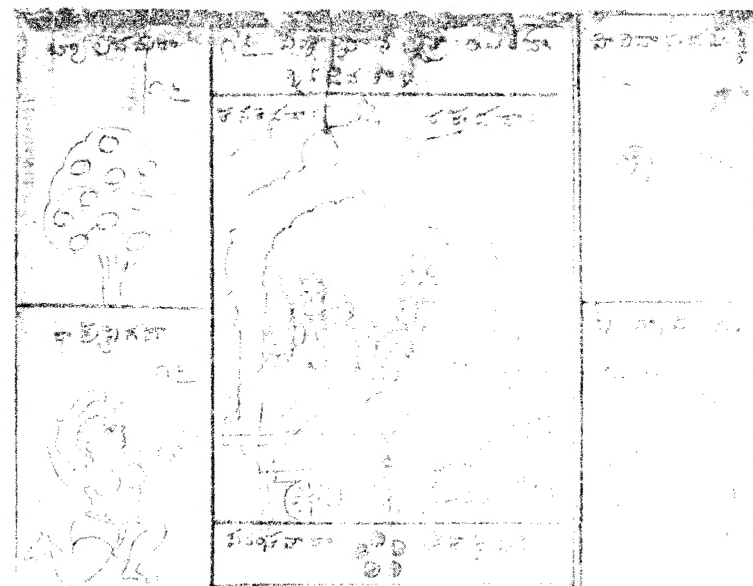
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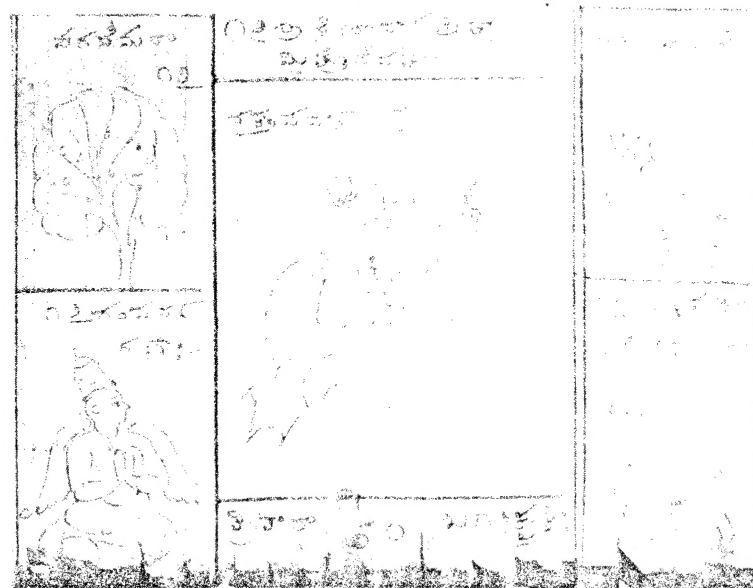
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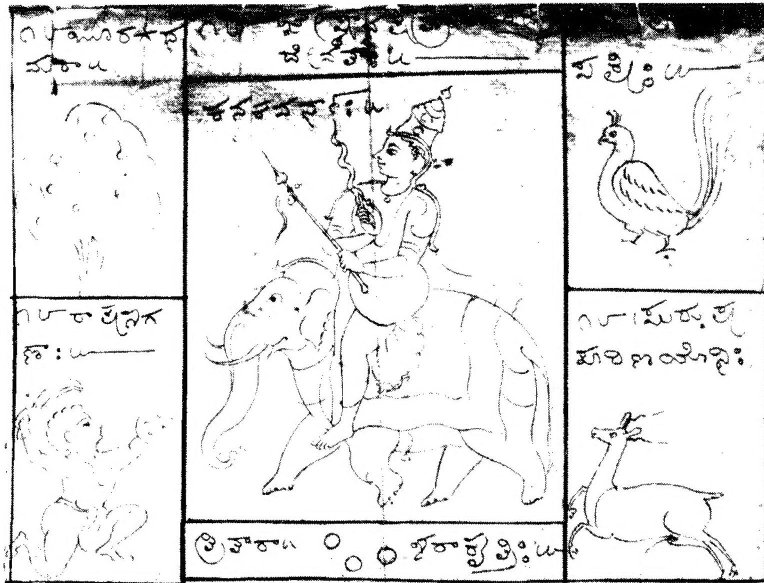
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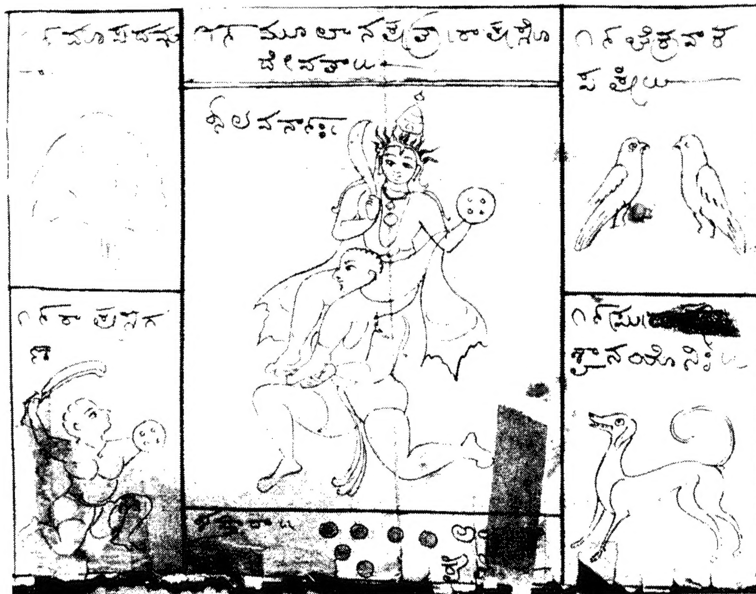


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18

JYESHTA



19

MOOLA



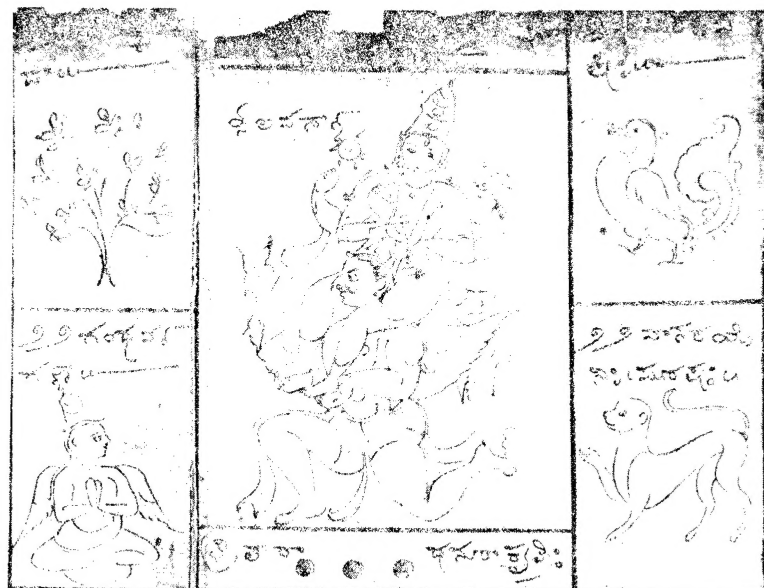
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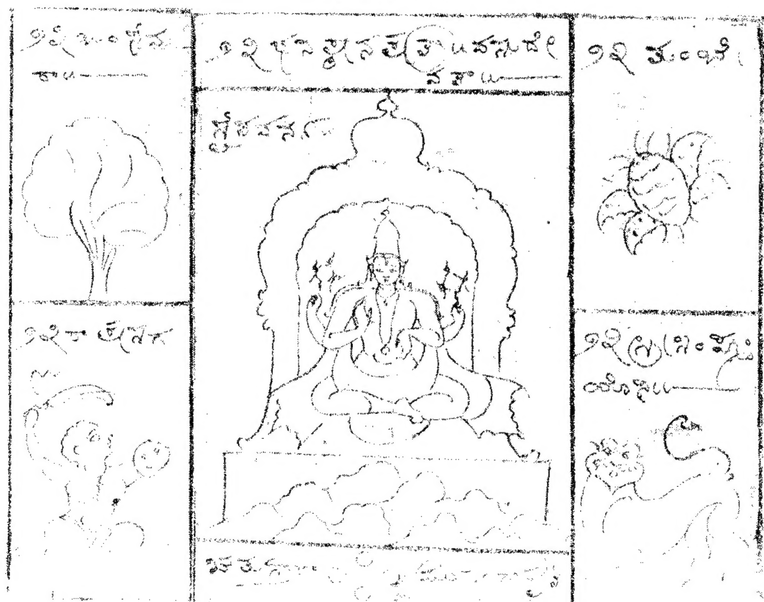


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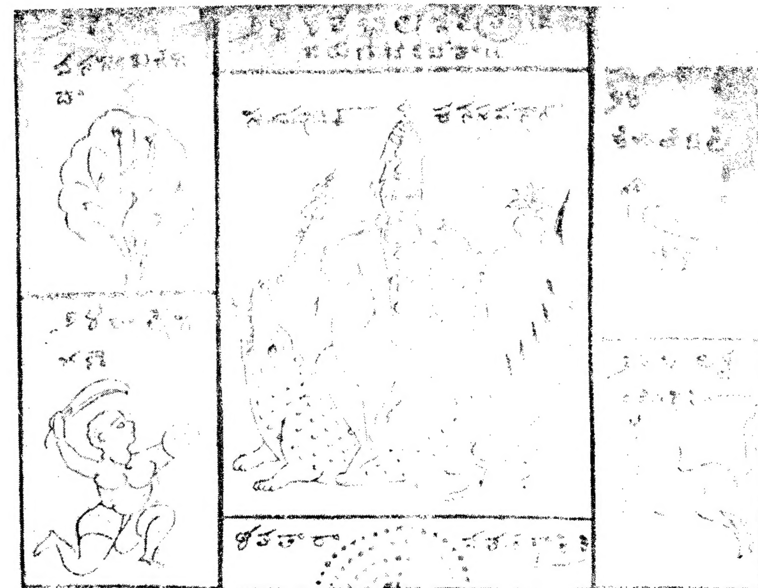
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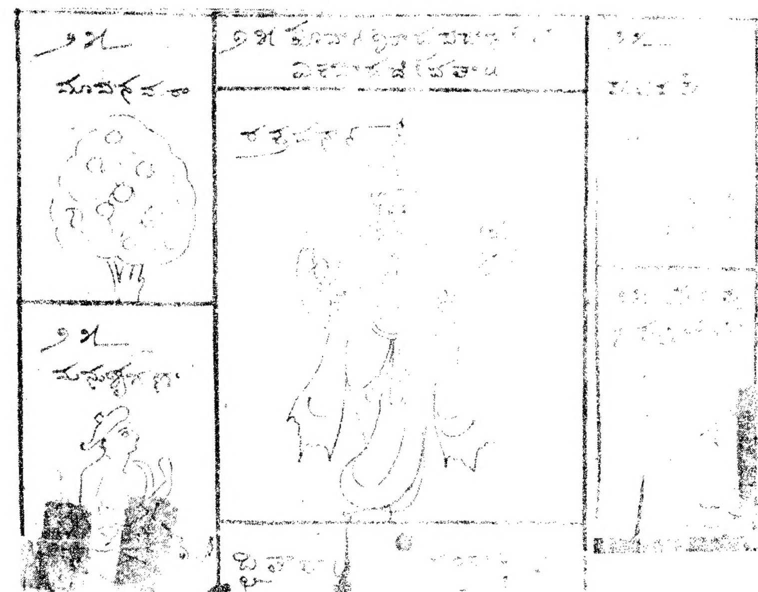
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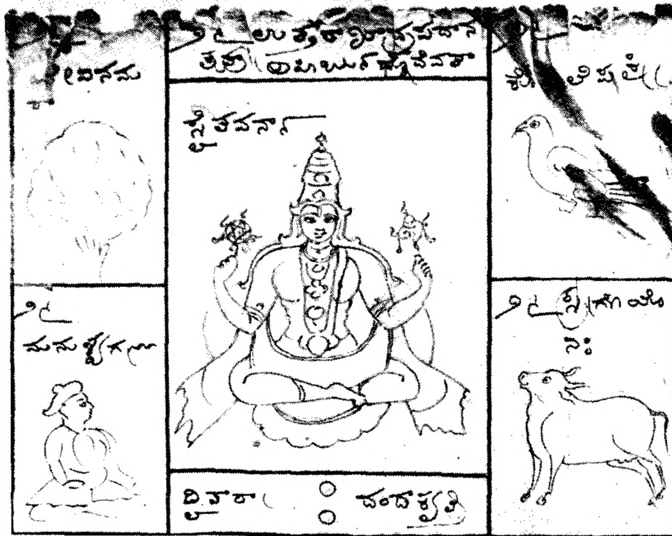
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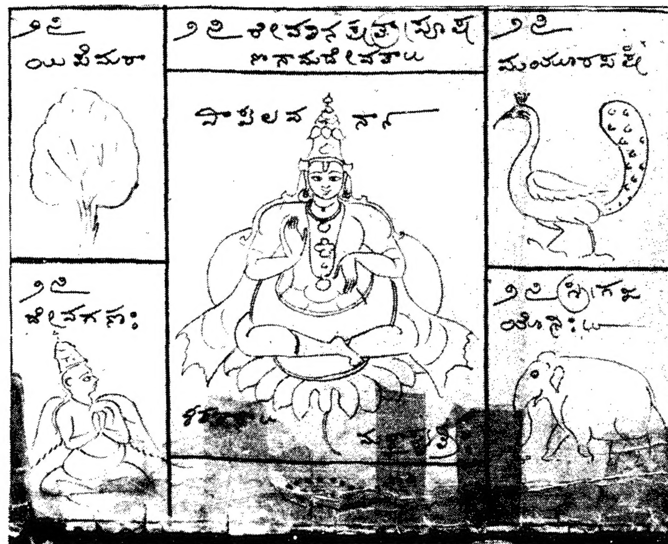
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SATHABHISHA



25
POORVABHAADRA



26
UTTARAABHAADRA



27
REVATHI